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## *DISCIPLESHIP: ITS CONDITIONS AND ITS RESULT.*

If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John viii. 31-32.

IN every relation of life and in the pursuit of every lofty purpose we need a leader and guide. We common men seldom, by our own initial effort, reach the height of inspiration demanded as the impelling force for the accomplishment of great things; we take our inspiration from some teacher. It is left to the few who live much apart from the bustle of life and give themselves to the contemplation of lofty ideas to furnish the inspiration which is to arouse the mass of men and impel them to the achievement of lofty aims.

Alike in the sphere of politics and social science, and in the pursuit of any high ambition, we depend very much upon the initiative genius and the energy of the few. In every age, and in regard to every department of human activity, *great men* are the source of energy. The Hebrews called such men prophets. We now give them various names, but their office and work in the Kingdom of God is one;—to vitalise the *vis inertiæ* of the lower toned life of the mass by the energy of their deeper spiritual insight. The seer is a necessity of every age.

In the sphere of religion every age and every nation has had its prophet. The ruined remains of their imperfectly conceived work are strewn all along the path of man's life history. Since in every age every man has become a disciple of some teacher and has gained

or lost by the discipleship, I offer no apology for taking up the subject and giving it consideration.

A common feature of discipleship as formulated by the world's great teachers is the complex nature of the demands made upon disciples by their master. Whether we consult the Pentateuch, the Qurán, the laws of Manu, or the Brahmanas we may note in each the same fact:—initiation is surrounded with difficulty and a multiplex ceremonial, and the possibility of discipleship is limited by merely accidental circumstances within areas more or less closely circumscribed. If we consider the case of the sects within these great schools we find everywhere similar conditions prescribed. The result is that a narrow exclusiveness is developed. Actions unmeaning or immaterial in themselves are invested with a meaning which is misleading; the performance of such acts tends still further to separate the disciple from all who are not of his sect; while the observance of these actions has no spiritual value whatever.

This narrowing exclusive spirit has not escaped incorporation even in the Christian society. Each sect tends to nourish its own sectarian life to the detriment of a true corporate unity. Some feature of Christian practice which is, in itself, or in the manner of its performance, unimportant, becomes a barrier dividing one disciple from another, indeed making men disciples of a school of thought or practice rather than disciples of the one Master. Thus the entry on, and continuance in, discipleship is made more difficult than the Founder conceived it, and is encumbered by conditions which He never attached to it. The words quoted from the Gospel of John bring us face to face with the great World Teacher. In them He lays down one condition as intitiating into His discipleship.

Let us examine these words. The first thing we notice is their extreme simplicity. They ask for no special training in the learner; they demand the performance of no rite; they confer no distinctive mark upon him who accepts the condition laid down in them. King or slave, learned or ignorant, rich or poor, white or black, or any other distinction of race or status is unknown to them; all men equally can and must conform to them if they are to become disciples.

The condition of discipleship here laid down by the Master, while so simple that the most ignorant can see its meaning, is yet so wide and far reaching as to meet the needs of all men in all times. Hence is Jesus fitly termed the World Teacher.

These conditions of discipleship refer to conduct alone—to the

training of the inner personality, the education of the self. They are wholly spiritual, that is, "divinely ethical," in their realization.

Let us look a little more closely at the expression: "Continue in my word." From a comparison of passages in which Jesus uses this expression it seems to refer to the message which He came to deliver. This may for our purpose be stated as follows. God and man are as father and child. Sin is present as a dividing influence, and is pain to the father and ruin to the child. God out of His love sends His own son to show how sin can be abandoned and an affectionate union reestablished; and this message is embodied in Jesus. God is ready to forgive the sin of mankind, willing and able to bear all their woes. How very simple is the whole word. No special training is needed in order that one may be able to grasp its meaning. The prominent feature of the one condition laid down is its simplicity. There is in the word no temporal or local or individual reference. The heart of man and his conscience are the sphere of its operation, and these are the same in all times and amongst all peoples.

There are difficulties which arise in accepting the condition, but they are entirely moral. They are brought about by the confusion which exists among our moral ideas as the result of sinful self-exaltation; they are not inherent in the nature of the condition itself. What is demanded is a loyal obedience to the thought which lies in the message of the Master, a willing resignation of the selfhood of the disciple to the divine personality of Jesus.

The starting point of a loyal consent to the condition laid down by the Master being granted, the real difficulties of discipleship begin when the effort to continue in that discipleship is made. Though the condition of discipleship is not a complex one it is concerned with the deepest emotions and the strongest passions which move our being. To continue loyal amounts to a reconstruction of the basis upon which our life is founded. To indicate at once the agony which ushers it in and the completeness of the individual change which results, it is called being born again. It is a condition of life energy in which God is the centre and motive power and we are subordinate to Him in thought and motive, awaiting the impulse of His spirit for every movement of our life.

The demand made upon us is intense, yet it is simple in its issue. It is not a demand for uniformity of thought; to attain to this may not be possible. Some of us, *at least*, may remain always outside a condition like that. Nor is it a demand for uniformity in ritual,

for while this might be conceived as possible, it would, if attained, have no moral or spiritual value. It is simply a question of yielding heart and affections to the divine passion of goodness exemplified in the life of the Lord Jesus.

There are necessarily many further developments of thought which will arise after the mind of the disciple has been in communion with the mind of the Master, but these do not concern us here. Christ does not place them in the forefront. We are left each to think these out for ourselves. We may not even arrive at unity in regard to such things, but in regard to the claim made in Christ's condition of discipleship there is no room for doubt. Loyal obedience to Christ's claim is the one sole condition of discipleship about which we may be for ever certain.

A result is attached to the fulfilment of the condition laid down. "Ye shall know the truth, and the truth shall make you free." *Solvitur ambulando* is a very old axiom. In regard to spiritual truth it is even more reliable than when used in regard to experimental truth. It is quite futile to say we shall yield to Christ's claim when we see why we should do so. We cannot see why until we have tried to yield. We shall never know spiritual truth nor shall we ever attain to a saving knowledge of Christ, until we have loyally submitted our lives to the guidance of His spirit.

The truth is not an abstract statement or an hypothesis. The truth about God and ourselves and our interrelation is embodied in a person,—the person of Jesus. "I am the truth," He says. The truth in regard to God, man, sin, redemption,—the truth which the great teachers of all ages have tried to present to their disciples—is revealed in the person of Jesus. The knowledge of this truth is not gained by listening to teaching about Jesus. The first disciples heard and saw much but did not gain their knowledge of it by these means; it is learnt by continuing in Christ's word, by a persistently loyal endeavour to realize the life of Jesus in our own life. We may reasonably infer from the statement, "Ye shall know the truth," that such a result does not follow in an unvarying order the observance of the condition of discipleship. The truth will be gradually realized, and, with differing degress of clearness, by different disciples. But we are fully justified in saying that there is a very distinct connection between the observance of the condition and the definiteness of the result following it. In other words, the truth in regard to God and ourselves, and in regard to our duties and relation to God and to every man, is perceived in proportion as

we yield a loyal obedience to the condition of our discipleship. If Christ's claim upon our obedience is but grudgingly allowed, our relation to our fellow-creatures is but dimly perceived and perfunctorily realized; if the heart is full of the passion of devotion to His will we are at the high water mark of spiritual energy and can do any heroic deed.

The further result and final outcome of this attitude of unfailing obedience is given in the last clause of the passage quoted—"The truth shall make you free."

It is the glory of the Master that His disciples are free. In this particular Christ is very clearly distinguished from all other great teachers. They bind bonds upon their followers, Christ frees His followers from all bonds. He alone redeems His followers from the tyranny of their untrained passions and makes them free to follow after God with untrammelled energy. What is this freedom which the Master promises as the result of loyal obedience to His word? It is deliverance from bondage to self—to the world-spirit. What tyranny is more terrible than the tyranny which self exerts over the soul? How appalling is the misery which it creates! On the battlefield of life the passion of self-love leads us into the most dangerous positions and involves us in the most crushing of defeats. To know oneself has been regarded by the wise of all time as the very acme of knowledge—the means without which no other knowledge worthy of the name can be attained nor any high ambition achieved. Most of the greater mistakes of our life may be traced to ignorance of our true selves. Christ opens the way into the larger life; the endeavour after obedience to His Gospel brings us face to face with His life—the pattern life—as the final realization of that obedience. In comparing ourselves with Him we are humiliated, and henceforth we refuse, in any of the concerns of life, to trust our own estimation of ourselves. We find in Christ the presentation of a faultless self-estimation, perfect alike in thought and in realization. All His thought is God-centred and is thus true; all His life activity is God-inspired, and is good. His life alone of all lives is a victorious life. His life alone of all the lives recorded in history fully embodies and accomplishes its purpose. Here is the truth. The personal realization of this truth in our own case is freedom.

Very much of what we are used to call freedom is merely slavery under another name. To be free from the grinding galling chains which self binds about us is the only true freedom. To be not

merely cosmopolitan but the cosmopolitan citizen of the state whose founder is God, this is the true freedom ; to have its laws written in our hearts is to be truly free.

This freedom Christ confers upon the disciple who continues in His word. The condition of enjoyment is obedience to His message.

That message is to be understood only when the disciple sits at the Master's feet and learns of him. "Take my yoke upon you and learn of me ; and ye shall find rest unto your souls."

J. R. Bacon.

## THE MYSTICS OF ISLAM.

The religious orders of Islám are not organized with the same regularity, nor are they under a discipline so strict, as the monastic orders of Christianity have been ; but they surpass them in number and in influence. They are all based on the same general ideas, though each has its own mysteries, and its special and peculiar methods for arriving at the ecstatic state. The basis of all is Súfiism.

Writers with mystical tendencies appeared in the first century after the Hijra. Among the earliest mystics were Rabi'a, a woman who lived in Palestine and was buried in Jerusalem, and Abú Hashim, who died 150 A.H., soon after which a monastery was erected at Ramla in Palestine. Rabi'a taught the excellence of divine love, but did not enter into all the subtleties of later Súfi teaching. The real founder of Súfiism is said to have been Abú Said bin Abú'l Khair, who lived at the end of the second century A.H. His disciples wore a woollen garment, and from the word *súf,* which means wool, they obtained the name of Súfis. The phrase, *labasa-s-súfa*—he donned wool—is used of a person who enters upon a monastic or contemplative life. In the next century two branches were founded, one under Bustáni, who died 261 A.H., and one under Junaid, who died 297 A.H. The similarity of the views propounded by the Súfis to those of the Neo-Platonic philosophy proved attractive to the Shí'ahs, amongst whom there was a strong Gnostic element: so Súfiism made great progress in Persia, which to this day is its home.

It was a reaction from the burden of a dry monotheism, of a rigid law and a stiffened ritual. The orthodoxy of the Faithful did not meet the needs of the more imaginative minds of some of the Eastern races, and Súfiism, supplying this want, found a home amongst them. Again, the great political movements and the tribal factions in the early history of Islám gathered round divergent religious dogmas, a fact plainly seen in the very distinct theology of the Shí'ahs, the followers and the partisans of the Khalif 'Ali. Súfiism lent itself readily to the cause of the 'Aliyites, to whom the notion of the infusion of divine attributes into 'Ali and into the Imáms, his successors, was a most welcome idea. The allegorical explanation of religious duties and principles, ceremonial and moral, sometimes went so far as to substitute for these duties absolute devotion to the Imám, and to the sacred cause of the Shí'ahs. This was carried to its greatest extent under the mad Khalif Hákim and in the sect of the Ismá'ilians, the Bátinis, and others. The preachers of this new doctrine travelled far and wide and mixed with men of all sorts and conditions. In this way ideas gleaned from Zoroastrians, Hindus, and Gnostics may have entered into Súfiism and largely affected it. The third century found the Zindiq and the Mutazala controversies at their height. It was an earnest attempt to bring reason to bear on religious matters and resulted in a system of scholasticism. But from all this the Persian mind revolted. Reason and logic were no substitute for revelling in the sense of the beautiful, or for meditating on the love of God and the union of the soul with the divine.

The hard and fast system of Islám, with its clear-cut dogmas and its idea of finality in doctrine and law, would seem the most unlikely place in which to find a system such as Sufiism; but the Qurán and the Traditions contain its germs. "At one time they represent Alláh as having created the world once for all and as now removed to His seat in the *'arsh*, or highest heaven, having left His creatures to work out their own salvation or condemnation by their own free will, according to the lights given them by the prophets; at another time they represent Him as the 'Subtile Being', immanent and ever working in His creatures, the sum of all existence, the fulness of life, whereby all things move and exist, the omnipresent, not only predestinating, but originating all actions, dwelling in and communing with each individual soul."* The Súfis gathered up

* Introduction to Whinfield's *Gulshán-i-Ráz*, p. viii.

ideas like these and taught that this closer communion with God, this looking behind the veil, this cultivation of the 'inner eye',* would enable them to see and understand much which was hidden from those who held that there was *no* real existence except that which was plain and evident to reason and sight.

The Arabian philosophers made known to their readers the Neo-Platonic philosophy, and the Súfis adapted Quránic terms to the new ideas they thus gained. "The world of phenomena and man, everything else in fact but Alláh, they identified with Not-being, absolute nonentity, which like a mirror reflects Being, and by thus borrowing particles of Being, rises to the rank of Contingent Being, a kind of Being which partakes both of existence and non-existence. This Not-being is a sort of Manichæan Ahriman, which solves all practical difficulties attaching to their speculative system. According to their theory the Infinite includes all Being, evil as well as good; but as this is not consistent with the goodness of the Alláh of the Qurán, evil is said to proceed from Not-being." †

As in man there is some spark of real Being, he would seem to be above all law, but this difficulty is got over by saying that he is now in the state of Contingent Being and so needs the discipline and restriction of law. The natural outcome, however of all this was, in some cases, a spirit of indifference to the leading principles of Islám, which when not openly attacked were indirectly assailed, for all revelations were believed to be but rays of one eternal light. This was also often accompanied by a low moral life. Still, the great majority of Súfis, those who had not attained to the higher grades of the mystic life, were attached to religion, though with a devout ritual practice they united their allegorical notions. They thus adapted to their own peculiar views the Quránic teaching of the creation of man, his fall, and banishment from Paradise. In their opinion the union of the soul and the body and their exile to this lower world were the necessary consequences of an eternal decree, the reason of which was known only to God. According to the Súfis, souls existed before bodies, in which they are now imprisoned and in which condition, being separated from the joy they had in a pre-existent state, they look forward to the death of the body for their full manifestation, and the full fruition of all their aspirations. The

* "The heart hath gotten an eye, always desiring Thee."—*Diwán-i-Shams-i-Tabrizi.*

† Introduction to *Gulshán-i-Ráz*, p. vii.

Súfis are fertile in reasons for eluding the authority of the text of the Qurán, as regards the resurrection of the body, a dogma which conflicts with their view of the return of the soul to God. When a Súfi says that God and he are one, he does not mean that the divine enters into the human by a kind of infusion (*ḥalúl*), nor does he say that two substances combine to make one (*itiḥád*), but that God and the soul are one in the sense that all that exists is God and nothing exists apart from Him.

> "'I', 'We', 'Thou', 'He' are all one thing,
> For in Unity is no duality."*

They argue that if it was lawful for the burning bush to call itself God in the presence of Moses,† so man may surely do the same.

> "Come into the valley of peace, for straightway
> The bush will say to you, 'Verily I am Alláh.'
> The saying 'I am the truth' was lawful for the bush,
> Why is it unlawful in the mouth of a good man?"

The reason given for the creation of the world is that God desired to manifest the mode of His existence in Himself, in accordance with the Tradition. "I was a hidden treasure and I desired to be known, so I created the creation in order that I might be known." This self-existence He manifests by the mode of His existence outside of Himself, just as the image of the sun is seen in water. Thus in the *Gulshán-i-Ráz* we read:—

> "Not-being is the mirror of absolute Being,
> Therein is reflected the shining of the Truth."
> "Not-being is the mirror, the world, the reflection, and man
> Is as the reflected eye of the unseen person."

So long as this phenomenal illusive existence remains, absolute Being is hid and the answer to "Show me," is, "Thou shalt not see."‡ Thus this Not-being is the evidence of Being.§ God sees in Himself Being and Not-being; in the universe he sees Himself reflected as in a mirror. The Not-being is the mirror which reflects the Being.|| This Not-being is, according to Tholuck, not matter

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* *Gulshán-i-Ráz*, Question vii. line 449.

† "And when he came to it (the bush), he was called to, 'O Moses! Verily I am thy Lord; therefore put off thy shoes, for thou art in the holy place of Jowa." (Súra xx. 11, 12.)

‡ Súra vii. 139.

§ *Gulshán-i-Ráz*, line 271.

|| "Not-being is the mirror of absolute Being reflected in the shining of the Truth." *Gulshán-i-Ráz*, lines 133-4.

clothed in form, nor matter unformed and inert, nor the place where matter came into existence, the πλήρωμα of the Gnostics, but is pure and simple negation of Being. God alone is all, outside of Him is non-existence, an illusion, just as one seems to see a circle when a light is twirled round.

> "The whole world is merely an imaginary thing,*
> It is like one point whirled round in a circle."

The influence of the divine upon the human, which brings about union, is called *faiz,* an emanation, an overflowing. This is caused either by *nidá*, calling, or by *jazb,* attraction. These emanations flow down from God each moment, calling the soul and attracting it to Himself. Union, then, means the receiving these emanations into oneself, the being drawn more and more by the ardour of the desire for them, by abandoning all else, and by giving up existence even in the transport of joy which results. The idea of *jazb,* attraction, is given by Shams-i-Tabrizi in this verse,

> "The motion of every atom is towards its origin,
> A man comes to be the thing on which he is bent,
> By the attraction of fondness and yearning the soul and the heart
> Assume the qualities of the Beloved and the soul of souls."

We have seen that the words, "I am a hidden treasure and would fain be known," lie at the basis of the Súfi system, and that in creation God came forth from internal to external manifestation. It thus becomes a manifestation of Him produced by intelligence, which again is the only means by which man can reach his true ideal and final aim, the perfect knowledge of God. But man sprang from that intelligence which originated the universe and so to it he must return. This is the descent (*nazúl*) and the ascent (*'urúj*) which embrace the whole of the life of a Súfi. The truly spiritual man seeks by entering into some religious order and by placing himself under a spiritual director (*pír*) to travel on this upward road and at last attain to union with the divine. But before we describe the Tariqát, or spiritual path, there are a few other points to be noticed, as forming essential parts of Súfi theories. All phenomenal illusions must be laid aside before there can be any hope of realizing the Absolute Being. The whole world must be looked upon as Not-being.

> "Shed tears and lay the dust like a passionate lover,
> For while we are in the dust, we cannot see the Beloved's face." †

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* *Gulshán-i-Ráz.*

† *Diwán-i-Shams-i-Tabrizi,* Ode xliv.

One day, when expounding his views, Jelálu'd-dín said, "Thou seest nought, save that thou seest God therein." A darwish came forward and said that the use of the term "therein" indicated a receptacle, and that it might be argued that God would thus be comprehended, whereas He is incomprehensible. To this objection Jelálu'd-dín replied thus: "The universe of God's qualities is the receptacle of the universe of God's essence; but these two universes are really one. The first of them is not He, the second of them is not other than He. These, apparently two things, are in fact one and the same. How, then, is a *contradiction in* terms implied? God comprises the exterior and the interior. If we cannot say, He is the interior, He will not include the interior; but He comprises all and in Him all things have their being. He is then the receptacle also, and comprises all existences, as the Qurán says, 'He comprises all things.'" It is stated that the darwish was silenced and became an obedient disciple. This is one of many such discussions, and according to Súfi authorities all gainsayers were convinced by such obscure and almost unintelligible language.

All created beings, then, being included in the category of Not-being, the perfect man *strives to rise to the state of* Contingent Being, where for a time laws and creeds are needed for his guidance; but he does not remain there, but seeks to ascend to real Being and so to be free from all outward restraints, to be in no relation at all to right and wrong.

> "To the man of God right and wrong are alike,
> The man of God has ridden away from Not-being." *

Sense and reason cannot transcend phenomena, so they must be ignored in favour of the 'inner light'. This faculty is called *taur.* "In addition to reason man has a certain faculty by which he can understand hidden mysteries."† It is called by Shams-i-Tabrizi the eye of the heart, which is constant in its desire for God. This idea is not peculiar to Súfis. It was held by other mystics. It is what Hugo of St. Victor calls 'the eye of the soul', a separate faculty by means of which there is immediate intuition of deity. He says: "This eye beholds what the eye of sense and the eye of reason cannot see, what is both within us and above us—God. Thus do the pure in heart see God. In such moments the soul is transported beyond sense and reason, to a state similiar to that enjoyed by

* *Diwán-i-Shams-i-Tabrizi.* † *Gulshán-i-Ráz.*

angelic natures."* He further describes it as "an eye that beholds at once the past, the present, and the future, which penetrates what is hidden, investigates what is impalpable."†

This faculty of *taur* is to be used to gain the knowledge of God, apart from whom there is no real existence. Before explaining further the use of this faculty, it is, however, necessary for us to give some idea of the Súfi cosmogony.

Súfis divide the works of God into two kinds—the perceived world and the conceived world. The former is the material visible world, familiar to us all; the latter is the invisible, spiritual world, and also the world of command, so called from the words of the Qurán used in creation, *Kun fa kán*—"Be, and it was."

The first thing which issued forth was the primal element, called by some the primary intellect. Thus in the *Akhláq-i-Jaláli* we read that "the first principle which at the mandate, 'Be and it was', issued by divine power from the chaotic ocean of inexistence was a simple and luminous essence, termed the primary intellect, and also by the great teachers of mysticism and investigation, the Muḥammadán Spirit." It is said that the verse, "and it was not the business of an hour, but even as the twinkling of an eye, or quicker still" (Súra xvi. 79), refers to this creation of the primal element—the *jauhar-i-awwál*. It has many other names, such as the Pen, the Spirit of Muḥammad, the Constructive Spirit, the Universal Reason (*'aql-i-kull*). It is the perfection of wisdom, is ever near to God, and is ever seeking Him. There is nothing except the primal element which can directly approach Him, or receive bounty direct from Him. It is through the primal element that God's commands issue forth. Thus, as the Pen, it writes the commands of God.

> "What time the Káf of His power breathed on the Pen,
> It cast thousands of pictures on the page of Not-being."

In this way also intelligences, souls, elements, the heavens, and the stars came forth. Then from these simple natures started forth the animal, vegetable, and mineral kingdoms. In proof of this Súfis refer to the verse, "N, by the Pen and what they write."‡ They say that 'N' represents the world of power, the 'Pen' the primal element, and that "what they write" refers to the simple natures. They write on for ever, for "were the sea ink, it would not suffice for the words of my Lord."§ Thus the universe is ever

* Vaughan's *Hours with the Mystics*, Vol. I p. 158.
† *ibid.* p. 170.
‡ Súra lxviii. 1.
§ Súra xviii. 109.

ebbing, sustained every moment by, as it were, pulsations of the pervading spirit, so that it is described as being every moment annihilated and fresh-created.

The final end and aim of all is man, who by a process of evolution is at last arrived at.

"I died as inanimate matter and arose a plant.
I died as a plant and rose again as an animal.
I died as an animal and arose a man.
Why then should I fear to become less by dying?
I shall die once again as a man
To rise an angel perfect from head to foot,
Again when I suffer dissolution as an angel,
I shall become what passes the conception of man!
Let me, then, become non-existent, for non-existence
Sings to me in loudest tones: 'To Him we shall return.'" *

Thus the final end of all creation was man.

"There is no final cause beyond man, †
It is disclosed in man's own self."

"That which was made last, was first in thought,
The last which was made was the soul of Adam."

So also Browning, who says:

"Thus He dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere of life."

Man is complete when he has gained intelligence, but intelligence was the primal element; so it is the beginning and the end, the first and the last, and thus the mystic circle is complete. If man would be perfect he must rise up to the primal element and fulfil the words: "From Him was the origin and to Him is the return."‡ It is this which is the aim and object of the traveller's journey. Thus Jelálu'd-dín says:

"From realms of formlessness, existence doth take form,
And fades again therein. To Him we must return."

This is called by a great philosopher the "procession of essence unto essence." §

Súfis claim for man the privilege of displaying the divine attributes. This is a sacred deposit committed to him. "Verily we

* Whinfield's *Musnavi*, p. 159.

† *Gulshán-i-Ráz*

‡ Sura x. 4.

§ *Akhláq-i-Jaláli*, p. 364.

proposed a deposit to the heavens and to the earth and to the mountains between them, but they refused the burden and we entrusted it to man."* Evil men as well as good men perform this function.

> "The black hearted and the fool are the opposite of light
> Yet they are the theatres of the true Epiphany."†

Just as the universe is the mirror of God, so the heart of man is the mirror of the universe. The Súfi who would know God or know the truth must look into his own heart. In order to avoid sin and error and to gain holiness and wisdom, he must turn his eye inward, for

> "All the earth I wandered over, seeking still the beacon bright,
> Never tarried in the day time, never sought repose at night,
> Till I heard a reverend preacher all the mystery declare,
> Then I looked within my own bosom, and 'twas shining brightly there."

We have already stated that the function of the primal element was to receive from God and to convey what was so received to the world. Thus it includes both the saintly and the prophetic offices. Some hold that each of these functions of the primal element needs an exponent, and that Muḥammad is the prophetic exponent and that Al Mahdi, the last of the Imáms, will be the saintly one. Others say that the primal element and Muḥammad are identical,‡ and that, therefore, both offices are vested in him. This idea throws light on expressions which seem to consider prophets and Imáms as almost divine. A disciple of the great mystic leader Bayezid was once asked whether God or his Master was the greater. He replied: "I only know my teacher, I know no other than him, and he is greater than all beside." To a similar question another disciple replied: "There is no difference between the two. As God does not walk in this world of sensible objects, the prophets are the substitutes of God. If thou supposest that these substitutes and their principal are two different things, thou art wrong."

According to the Traditions, "I was a prophet while Adam was yet between earth and clay," and "There is no prophet after me," Súfis hold that Muḥammad was a prophet even before the creation

* Sura xxxiii. 72.

† *Gulshán-i-Rás.*

‡ This is to explain the Tradition, "He who has seen me has seen God," which means that Muḥammad is the primal element, that which receives from God and then interprets Him to man.

and that he still holds office. This identification of Muḥammad with the primal element explains the names sometimes given to him, such as Universal Reason, the Great Spirit, the Truth of Humanity, the Possessor of the Ray of Light—the Núr-i-Muḥammadi—from God's own splendour.

As man, then, sprang originally from the primal element, the Súfi seeks to return to it. On the one side of the circle is descent (*nazúl*), which "includes the whole process of development until man becomes possessed of reasonable powers"; on the other side is ascent (*'urúj*), which includes each stage from the first dawn of the reasoning powers of man until he is finally absorbed in the primal element. This is the Origin and the Return of man. The ascent is called the Tariqát, or road, in passing from stage to stage of which the traveller gains an increasing knowledge of the mystical dogmas of Súfiism. Before setting out upon the journey he must be possessed of the spirit of humanity and acquire capacity. These, are referred to, according to Súfis, in the verse, "and when I had fashioned him and breathed my spirit into him."*

The words, "when I had fashioned him," refer to the capacity bestowed for purifying one's self from all qualities and dispositions. The words, "breathed my spirit into him," refer to the gift of the spirit of humanity. These gifts may be given in middle or in old age. If the man who desires to gain truth is in real earnest and striving to control his desires, he is called a *tálib*, a seeker. He seeks to rise from the germ which contains the primal element, a lowly position, to the divine light, a high and lofty one. This is said to be referred to in the verse: "We have created man in the fairest of proportions and then have brought him back to be the lowest of the low, save only such as believe, and verily they shall have their reward."† If the *tálib* feels drawn onward he is 'attracted' (*majzúb*) and becomes a *muríd*, or disciple, and attaches himself to some *pír*, or spiritual director. He must now submit without a murmur to all that may await him and yield implicit obedience. In the words of Háfiz he must be absolutely submissive.

"His hand I stay not, though his falchion slay me."

So, too, Madame Guyon,

"Be not angry, I resign
Henceforth, all my will to Thine.
I consent that thou depart,

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* Súra xv. 29.

† Súra xc. 4.

Tho' thine absence breaks my heart,
Go, then, and for ever too
All is right that thou wilt do."

Then this absolute submission gains its reward, described thus:

"This was just what Love intended.
He was now no more offended.
Soon as I became a child,
Love returned to me and smiled.
Never strife shall more betide,
'Twixt the Bridegroom and the Bride."

The initial stage is now passed and the man now becomes a *sálik*, or traveller, whose whole time and thought are given up to *sáluk*, or the prosecution of this mystical journey. This he must do until he completes the upward ascent of the circle and arrives at the perfect stage.

An important condition of entering on the journey is to think on the mercies of God and to ignore reason, which cannot discern the true light. It is only as man closes up all his intellectual apprehensions and ceases to strive to know, that he attains to the real knowledge of that which transcends the mind of man.

"Reason's light applied to the very light of life
Is as the eye of the head applied to the sun."

The stages of the mystical journey are eight in number,—service, love, abstraction, knowledge, ecstasy, the truth, union, extinction.* It is not easy to fix the words of Súfi poets and to say to which stages they refer; but the ideas relating to all are there, though in no systematic order. Generally speaking, the second stage is the popular one with the poets, who delight in descriptions of God and man as the Beloved and the Lover. Persian poetry deals with a "mystical apprehension of the unity and divinity in all things which heightens the delight in natural and human beauty." The praises of women and of wine are sung by Nizámi, Háfiz, Saʻdi, and other poets; but a mystical interpretation is placed on their rhapsodies.† Human love symbolises the divine, the tavern is an oratory, intoxication the confusion caused by the sight of the divine, the locks of the beloved are the visible attributes of God in nature, which like the curls on the face partly hide and partly reveal it. In the *Diwán-i-Háfiz* we read, "I said to

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* *'Abudiyat, 'ishq, zuhd, ma'rifat, wajd or hál, haqíqat, wasl, faná.*

† A good glossary of the technical and allegorical expressions in the writings of the Súfi poets will be found in the Appendix to Palmer's *Oriental Mysticism.*

him, 'Knowest thou what the chain of the curls of the Beloved means?' He said, 'Háfiz makes a complaint of the long and dark night of separation'": that is, these chains bind the soul not yet worthy of the full light. Shelley has the same idea in,

> "Life of life! Thy lips enkindle
> With their love the breath between them;
> And thy smiles before they dwindle
> Make the cold air fire; then screen them
> In those locks, where whoso gazes
> Faints entangled in their mazes."

No doubt Súfis often press the language of the poets too far, and show a faulty exegesis, for not all their poems are mystical. Whilst words bearing an allegorical signification were often used to veil what to the devout Muslim would otherwise have been heresy, they often express just the mind of a man of pleasure, fond of a Bohemian life. Anyhow, Háfiz has not the credit of being a man of ascetic life. He delighted "to float luxuriously between heaven and earth, and this world and the next, on the wings of a poetical expression, that might serve indifferently for either."*

The ordinary theologian cannot enter on the mystic path, for he is still in the bondage of dogmas and so wanders about in darkness. He cannot grasp the full meaning of the Unity. When it is fully realized it leads the Súfi to annihilate self in the absolute Truth, to become eternal in the Absolute, to be made one with the One and to abstain from evil, or, as Háfiz says:—

> "Háfíz, when preaching unity with unitarian pen,
> Blot out and cancel every page that tells of spirits and of men."

On the other hand, the ordinary theologian is in the bondage of *taqlíd*, that is, enslaved to dogmas and to creeds, believing blindly what has been believed by those who have preceded him. Now, the Súfi gains his knowledge of divine things by direct intuition, and not through ordinary theological instruction, nor by scholastic methods which deal with the attributes of quantity, quality, and relation.† He purifies his soul from sensible forms and images, so that from all intellectual apprehensions and all operations of the mind he may

> "Dismiss cares and be utterly clean of heart,

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* Fitzgerald, quoted in Leaf's *Versions from Háfiz*, p. 17, where the whole subject is discussed.

† *Gulshán-i-Ráz.*

Like the face of a mirror without image,
When it becomes clear of images, all images are contained therein."

Even contemplation of the external works of nature will not give the light. All the illusory phenomena which hide the truth must be cast aside.

"Since His works are manifested from His essence,
His essence is not manifested from His works;
The light of His essence is not contained in phenomena,
For the glory of His Majesty is exceeding great."

Súfis even go so far as to set aside any external religious revelation. Indeed, indifference to all forms of religion is a cardinal Súfi dogma.

Thus Shams-i-Tabrizi :—

"While my loved phantom dwells in the pagoda's bound,
'Twere mortal sin, should I the Ka'ba compass round,
The Ka'ba is but a church, if there His trace be lost;
The church my only Ka'ba, while He there is found."

So also Háfiz :—

"Between the love of the cloister and that of the tavern there is no difference,
For wherever love is, there is the face of the Beloved,
Wherever the pious works of the Muslim hermitage display their beauty,
There are the bells of the Christian convent and the name of the cross."

Even idol worship is allowed in the *Gulshán-i-Ráz* :

"Since all things are the manifestors of Being,
One amongst them must be an idol."

"If the polytheist only knew what idols are,
How would he be wrong in his religion?"

He sees in idols naught but the visible creature,* and that is the reason that he is legally a heathen.

Jelálu'd-dín Rúmi says :—

"I pondered with heed the cross and its creed,
To the pagoda I rushed, and the Magian's shrine,
But my eye caught no glimpse of a glory divine;
The reins of research to the Ka'ba I bent."

But it was all no avail, for the loved one came not into view until,

* that is, the phenomenal.

"My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere! the Godhead confessed!
In the whirl of its transport my spirit was tossed,
Till each atom of separate being I lost."

In the same strain Shams-i-Tabrizi sings:—

"Cross and Christian, from end to end
I surveyed; He was not on the cross.
I went to the idol temple, to the ancient pagoda,
No trace was visible there.
I bent the reins of search to the Ka'ba,
He was not in that resort of old and young,
I gazed into my own heart;
There I saw him, He was nowhere else."

In thus setting aside all external revelations and in removing from the mind all impressions from outward phenomena, all names and words are set aside, the heart reflects each new created form, and is illuminated with divine glory. This is set forth in a striking allegory by Jelálu'd-dín, the greatest of all the Súfi poets. A Sultan held an audience of Chinese and of Greek painters, who both claimed superiority. The Sultan gave to the two parties houses on opposite sides of the street, in order that the skill of both might be seen at the same time. The Chinese painted their house with many colours and in a most gorgeous manner, while the Greeks used no paint but simply burnished and polished the house allotted to them. When all was ready the Sultan went to inspect the work and much admired the beauty of the house painted by the Chinese. He then turned to the house of the Greeks, and

"Just as the Greeks have put their curtain back,
Down glides a sunbeam through the rifted clouds,
And, lo, the colours of that rainbow house
Shine, all reflected on those glassy walls,
That face them, rivalling: the sun hath painted,
With lovelier blending, on that stony mirror
The colours spread by man so artfully,
Know, then, O friend! Such Greeks the Súfis are,
Owning nor book nor master, and on earth
Having one sole and simple task to make
Their hearts a stainless mirror for their God.
Is thy heart clear and argent as the Moon?
Then imaged there may rest, innumerous,
The forms and lines of heaven." *

The fact is that reason is considered helpless in such cases; if the

* *Musnavi* of Jelálu'd-dín, Book I. Tale xiv.

heart is with God, all is well and the inner light is seen. Under the direction of the *pír*, the neophyte will be shown all this and be guided aright.

> " God's servants are His shadows here below on earth,
> To this world dead, but living in a second birth,
> To their skirts cling : from them the soul's nutrition seek."

The traveller must know his origin, must purify himself from all notions of self, and then he will pass from stage to stage and his journey will be one long revelation, leading him on from the mazes of Contingent Being to the Necessary Being and away from all darkness and defect.* He sees not only himself, but all phenomena, intoxicated with the wine of divine love, beginning with the heavens and the angels.

> " The heavens giddy with this wine, are reeling to and fro,
> Desiring in their hearts to smell its perfume ;
> The angels, drinking it pure from pure vessels,
> Pour the dregs of their draught upon the world.†

The heavens and the angels were created before man and were earlier emanations from the primal element. The effect of love at last reached man, but only those who have the spirit of humanity and the capacity realize its full effect. Some gain philosophic wisdom only ; some become religious in the ordinary sense and follow the traditional systems ; but some become intoxicated with divine love. Such are the true travellers, and in them the effect increases, until they get freedom from all dogma and all ritual and even from existence itself. The desire of such an one so grows that it is said of him :—

> " Well done, O ocean heart, O mighty wine-bibber !
> He drinks up existence as one draught,
> And obtains release from affirmations and negations,
> Freed from dry devotions and empty rites,
> He grasps the skirt of the Ancient of the wine-house."‡

The 'Ancient' is the *pír* by whom the *murid*, or disciple, has been initiated, and under whose training he at length arrives at this exalted state.

But all that takes time and he must commence at the first stage, that of servitude. He becomes an *'abid*, a servant. At this stage it is said that

> " The honour of man lies in being under compulsion,
> Not in having a share in free will."

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* *Gulshán-i-Ráz* † *Gulshán-i-Ráz.* ‡ *Gulshán-i-Ráz.*

For a time the law has control. Some restraint is needed till further developments take place.

> " He has imposed on you the law for this cause
> That he has imparted to you of His essence ;
> Since you are impotent in the hands of the 'Truth',
> Abandon and forsake this self of yours. "

The next stage is that of love. Jelálu'd-dín Rúmi says :—

> " One Living is there, death that never knows ;
> Love Him ! The life from Him alone still flows.
> Love Him whom saints and prophets all have loved ;
> Through whom alone we all have lived and moved."

But to realize this love perfectly, all notions of time and space must be set aside.

> " Straightway lift yourself above time and space
> Quit the world and be yourself a world to yourself." *

As this love deepens and pervades the soul, external things become of less and less moment. The outward forms of religion and custom no longer bind the traveller, for true obedience now lies in discarding them. Distinction between the creeds passes away. The authority of law is over the 'I', but

> " When 'I' and 'you' remain not in the midst,
> What is mosque, what is synagogue, what is fire temple ? "

The idea of 'I' and 'we' is for this lower worldly state, where praise and prayer ascend to God ; but the higher state is this :—

> " When 'I' and when 'we' shall both unite in one,
> And all absorbed be in Thy essence alone." ‡

Jámi in the poem called *Salamán and Absal* says :—

> " Love is only
> Perfect when itself transcends
> Itself, and, one with that it loves,
> In undivided Being blends."

Having thus learnt to throw off forms and look forwards to the true union, the traveller can advance one stage more. He becomes 'abstracted', a *záhid*. Contemplation and silence are now his duty. He must not respond to any earthly love, for the " lover of God must be silent." And if nothing personal must disturb the attraction, the drawing, of the soul upward to God, so neither must any mundane affairs affect it.‡ The man must be perfectly oblivious to all that goes on in the world.

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* *Gulshán-i-Ráz.* † *Gulshán-i-Ráz.* ‡ *Musnavi* of Jelálu'd-dín.

"What care I if cities in ruins should fall?
In ruins we treasures find dear to us all.
Man merged in God, most entirely is drowned
As wave of a sea, soul goes a set round." *

This entire abstraction is called *tajríd,* literally a stripping off, and, in Súfi language, a turning away from self and all else, the mortification of all desires, sensual and intellectual. Should this cause sorrow and poverty of mind, then in God is true rest found.† It is as this abstraction is persevered in and made perfect that the light of divine guidance shines upon the path.‡

The light then comes and the next stage, that of knowledge, *(mari'fat)* is entered upon. It is by the light of the truth that truth is known. The traveller has no real existence of his own, it is only by the communicated knowledge of the existence of God that he can know Him. "Beside Him is no knower or known."

This high knowledge leads on to a state of ecstasy (*wajd or hál*). The ecstatic conditions are the result of divine knowledge. *Hál* is defined to be "a state which occurs to the heart spontaneously and without effect, like grief or fear, or desire or joy, and which ceases as soon as the natural dispositions of the soul manifest themselves."

"O happy moment when we quit ourselves,
When rich we shall be in uttermost poverty."§

To the man intoxicated with the wine of divine love, the Paradise of the ordinary believers is phenomenal, and, as such, no longer an object of desire. It would only hinder the complete effacement of self, and would ill accord with the "uttermost poverty," for it lies apart from real unity.

"While heaven and hell stand in your way,
How can your soul know the mystery?"

It is at this stage that impostors are sometimes found, and they cast discredit on it, but it is said that the fact that some men use terms without knowing their real signification and without experiencing their reality, is not to be looked on as making them unreal.

"Though all men reach not the mysteries of the mystic faith,
These mystic states are not illusion."||

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* *Musnavi* of Jelálu'd-dín. † *Musnavi* of Jelálu'd-dín.

‡ *Diwán-i-Shams-i-Tabrizi.* So also Master Eckhart. "I tell you, by the eternal truth, that ye are not rightly poor when ye have a will to perform the will of God, or any desire of God; for the poor man is he who wills, knows, and desires nothing."

§ *Gulshán-i-Ráz.* || *Gulshán-i-Ráz.*

The next stage is that of the Truth (*haqiqat*). This is called by some the stage of saintship, as being that at which saints and prophets arrive. It has its most perfect and complete example in Muḥammad, who is the Saint and Prophet, *par excellence.*

> "Individual saints are, as it were, his members,
> For he is the whole and they are the parts."*

The next stage is that of union (*wasl*) with God. "By the help of God's grace I am now become safe, because the unseen King says to me, 'Thou art the soul of the world.'"†

God is the world and the Súfi at this stage becomes identical with the divine essence and can say with Mansúr Halláj: "I am God."‡ He now ignores all separate existence, and nothing remains but real Being. The chamber of the heart is swept clear of all phenomenal appearances, and then it is that God enters in, for "in you void of yourself will He display His beauty."§

> "While the stain of his own being remains on him,
> The knowledge of the knower assumes not the form of experience." ‖

Or, as Háfiz says:

> "Sweep off the life of Háfiz as a dream,
> While Thou art, none shall hear me say, 'I am.'

The following passage from the *Gulshán-i-Ráz* describes this stage more fully:—

> "The glory of the 'Truth' admits of no duality,
> In that glory is no 'I', nor 'we', nor 'thou',
> 'I', 'we', 'thou', and 'He' are all one thing,
> For in unity there is no distinction of persons."

This absorption is sometimes described as being two forms and figures with one soul, and sometimes as being two souls in one body. In the one case as in the other the union is complete, for

> "Happy is that time when we both sat in one palace—thou and I,
> With two forms, two figures, but with one soul—thou and I." ¶.

Mansúr Halláj is reported to have said:

> "I am He whom I love and He whom I love is I;
> We are two souls dwelling in one body,

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* *Gulshán-i-Ráz.*

† *Diwán-i-Shams-i-Tabrizi*, Ode vi.

‡ Mansúr Halláj was beheaded in 309 A.H. for this saying.

§ *Gulshán-i-Ráz.*

‖ *Diwán-i-Shams-i-Tabrizi*, Ode xxxviii.

¶ *Ibid.*

When thou seest me, thou seest Him,
When thou seest Him, thou seest us both.*

A favourite illustration is that of a number of candles, each of which gives light; but the full light of all cannot be divided into separate parts. One light and one only is diffused. When the outward form is looked upon, this unity is not seen, but when with the "inner eye" search is made for the divine light, the complete union is manifest. Language such as this has been used by mystics in other lands and under different conditions of time and place. Thus Tauler says: "He (man) flings himself into the divine abyss, in which he dwelt eternally before he was created; then when God finds the man thus simply and nakedly turned towards Him, the Godhead bends down and descends into the depths of the pure waiting soul, and transforms the created soul, drawing it up in the uncreated essence, so the spirit becomes one with Him."† He also says: "Raise thyself to the height of religion and all veils are removed; the world and the dead principle passes away from thee and the very Godhead enters thee anew in its first and original form, as life, as thine own life, which thou shalt and oughtest to live." ‡ Again he says: "For if the highest and most glorious unity, which is God Himself, is to be united to the soul, it must be through oneness. Now when the soul hath utterly forsaken itself and all creatures and made itself free from all manifoldness, then the sole unity, which is God, answers truly to the oneness of the soul, for there is nothing in the soul beside God." $

At this stage the desire for heaven even may be a hindrance to perfect union.

"When our journey is to the rose garden of union,
What have we to do with the desire for the highest heavens?" ||

The next and final stage is that of extinction (*faná*). This is referred to in the *Gulshán-i-Ráz* in the verses which direct the traveller to drink the wine which is free from all phenomenal qualities and to wash away the writing which describes separate Being. When this is done he will be able to say: "Now I neither exist in myself, nor do I not exist." Some of the latest words of Jelálu'd-dín

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* For the Arabic verses see Nicholson's edition of the *Diwán-i-Shams-i-Tabrizi*, page 296.

† Vaughan's *Hours with the Mystics*. Vol. i. p. 299.

‡ *Ibid.* p. 212.

$ Overton's *Life of Law*, p. 151.

|| *Diwán-i-Shams-i-Tabrizi*, Ode ii.

were: "All being came out of nothing and again it will be shut up in the prison of non-existence. Such is God's decree from all eternity."

"Let thy existence in God's essence be enrolled,
As copper in alchemist's bath is turned to gold.
Quit 'I' and 'thou' which o'er thy heart exert control,
'Tis egotism, estranged from God, that clogs the soul."

Háfiz says: "Do not let your heart worry about existence and non-existence, for the latter is the end of every perfect thing." The true way to eternal life is through annihilation of self and all phenomena. Reason is called upon to tread the way of annihilation in order to get the larger life.* So long as there is any sense of individuality left, even prayer is not real.

"When your essence is free from all stain (of individuality),
Then it is that your prayers are a joy,
There remains then no distinction,
Knower and known are one and the same." †

All creeds, all law, are things of the past. They had a temporary use, but are now no more. Jelálu'd-dín compares them to water flowing down a mill stream which provides for man's needs, but when once these have been supplied the water is turned off and the mill stops. At this stage it is useless to enunciate the dogma of the Unity even. The true light is gained not by accepting a dogma, but by the annihilation of self in the darkness of the night of non-existence.

The seeker after all his search, the traveller after all his wearisome journey, passes behind the veil and finds—nothing. Sad ending to so much effort.

The circle is now complete. In the downward descent law was obeyed and creeds were believed; in the upward ascent the hold on both was loosened more and more, until at last the traveller became the *azád*, the free, the *be-shara'*, one without law, the *majzúb-i-mutlaq*, the entirely devoted. So "his end is joined to his beginning," and he re-enters the normal element from which he originally sprung. This last state is sometimes likened to a pair of compasses, the impression made by which ends where it begins.‡

At this stage there is often some confusion of thought in Persian poetry, for the perfect devotee is sometimes represented as obedient

* *Diwán-i-Shamsi-i-Tabrizi*, Ode iv.
† *Gulshán-i-Ráz*, lines 414-7.
‡ *Gulshán i-Ráz.*

to law. The explanation seems to be that, having made the ascent *to* the divine, he now descends again, not as at first, but *in* God, in order that he may make disciples of others still in darkness and error.* Thus, for the sake of example only he is obedient. Those whom he gains then make the ascent as he has done, and so all Súfis come at last to the stage when

"Gracious is He to those who return to Him."†

In an ode of surpassing beauty in the original, Shams-i-Tabrizi describes the perfect Súfi. A few lines are here given.‡

"The man of God is drunken without wine,
The man of God is a treasure in a ruin.
The man of God is not of air and earth,
The man of God is not of fire and water.
The man of God is a boundless sea,
The man of God rains pearls without a cloud.
The man of God is made wise by the Truth,
The man of God is not learned from books.
The man of God is beyond infidelity and religion,
To the man of God right and wrong are alike.
The man of God has ridden away from Not-being,
The man of God is gloriously attended."

The earlier Muhammadan mystics sought to impart life to a rigid and formal ritual, and though the seeds of pantheism were planted in their system from the first, they maintained that they were orthodox. "Our system of doctrine," said Al-Junaid "is firmly bound up with the dogmas of the Faith, the Qurán, and the Traditions." There was a moral earnestness about these men which frequently restrained the arm of unrighteous despotism, and their sayings seem to show some appreciation of the spiritual side of life. Thus, "as neither meat nor drink profit the deceased body, so no warning avails to touch the heart full of the love of the world." "The work of the holy man doth not consist in this, that he eats grain and clothes himself in wool (*súf*); but in the knowledge of God and in submission to His Will." "Hide thy good deeds as closely as thou wouldst hide thy sins." "He will never gain heaven, who considers himself perfect."

Even in a book like the *Musnavi* of Jelálu'd-dín Rúmi, in which

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* *Gulshán-i-Ráz.*

† Súra xvii. 27.

‡ *Diwán-i-Shams-i-Tabrizi,* Ode viii. The translation is by Nicholson, whose edition of the *Diwán* is an excellent one.

Súfiism pure and simple, with all its disregard for the outward restraints of an objective revelation, is inculcated, the author now and again teaches sounder principles.

> "To trust in God, and yet put forth our utmost skill,
> The surest method is to work His holy will,
> The friend of God must work."

Still, the effect of the system has been bad and has worked for evil in Islám. Pantheistic in creed and too often antinomian in practice, it possesses no regenerative power. The divorce between the religious and the worldly life has been disastrous. Súfiism has discriminated between those who by renouncing the world profess to know God, and those whom it terms the ignorant herd. When man's apparent individuality is looked upon as a delusion of the perceptive faculty, there seems no room left for will or conscience. "A movement animated at its outset by a high and lofty purpose has degenerated into a fruitful source of ill. The stream which might have been a fertilising river has become a vast swamp, exhaling vapours charged with disease and death."

EDWARD SELL.

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## SONNETS IN TAMIL.*

THE efforts of English-educated Indians to cultivate their native literatures have not been altogether without result; and it is instructive to note how, slowly and more or less imperceptibly, Western ideas and forms are being grafted on the vernaculars of India. One very bold attempt has recently been made in this direction; the outcome of it is *A Book of Sonnets in Tamil,* consisting of forty short poems of equal length, on a variety of subjects. These poems, which originally appeared in the Tamil monthly magazine *Jnanabhodhini,* are the productions of a writer who calls himself by the name Paridimarkalaijnan—a quaint rendering into antique Tamil of the more familiar Sanskrit Suriyanarayana Sastri. A study of them shows in the first place that the author is well acquainted with English thought and the best English poetry; and in a review of his work two main points of interest present themselves for con-

* *Tanippasurattohai*: A Book of Sonnets in Tamil. Part I. By Paridimarkalaijnan.

sideration—the influence of Western culture on the thought and the form of expression of these poems, and the value of the poems as a literary work *per se*. Since the attempt is quite a novel one in the field of Tamil literature, I think it desirable to deal with these points at some length.

The first involves a consideration of the structure of these poems, as well as of the thoughts embodied in them. With regard to the former, we find that the metre is a clever adaptation of a familiar old form to quite new purposes, with but slight if bold innovations. The *agaval*, which is well known for its ease of flow and dignity, and which in more than one important particular forms a worthy parallel to English blank verse, has been a favourite metre with our poets from very early times; and it has been largely used, with very good effect, for narrative dialogue and devotional poetry. It was a happy thought on the part of Paridimarkalaijnan to try to put this metre to a more or less new purpose—to produce a new class of poems corresponding to what are called 'sonnets' in English. Not that each of these short Tamil metrical pieces is on all fours with an English sonnet in every detail of metrical requirement: that is not to be looked for. The genius of the Tamil language is entirly different from that of the English; their laws of metrical composition are not the same nor even similar. For instance, verse construction in English depends on a regular recurrence of accent or beat, whereas in Tamil it depends on syllabic quantity. There is nothing in Tamil corresponding to end-rhyme in English; and rhyme plays a very essential part in the structure of an English sonnet. On the other hand no one would think of dispensing with the initial *edugai* in a metrical composition in Tamil—a characteristic to which there is nothing corresponding in English. In fact there is no reason why the writer of these poems should have confined himself to the orthodox fourteen lines of Petrarch, unless it was his desire to identify them with a well known species of literary composition of European origin, or to make a grateful recognition of the source of his inspiration. But each of his pieces is a sonnet in the sense that it is a "metrical exposition of the evolution of a single thought in the poet's brain, a single emotion of his heart, of a single fact or phenomenon in nature poetically conceived and beautifully expressed." The author himself would not maintain that there is no room for improvement in these poems, but, so far as they go, they are genuine attempts in a right direction.

To my mind the introduction of this species of composition will

have a very wholesome effect on Tamil metrical art. Eastern poetry is rank and overgrown and prolix. We are so much addicted to digressions, and so little disposed to confine ourselves to the immediate subject under consideration, that any little check on this rankness must be welcome. Long-drawn descriptions, endless philosophising, prolix and often tiresome accounts of minor details, are faults only too common in most of our longer works. Any species of composition which helps to check this tendency to run off at a tangent from the main story, and to waste words and powers on adventitious details, ought to be welcomed; and about the best remedy, to my mind, would be sonnet-writing as attempted by Mr. Suriyanarayana Sastri. For, though every poet has to choose out of the many impressions which an object may make upon him, that one or those which he regards as best suited for poetic representation, yet the writer of the sonnet, more than others, has to exercise great caution lest the central idea of his poem should get mixed with others of less importance, lest his language should be suggestive of ideas tending to draw the mind away from the main thought.

Another feature which we notice with pleasure in these poems, is the attempt made at scientific accuracy and originality of expression, the avoidance of stock phrases, hackneyed metaphors, and conventional collocations of words, of which the orthodox pandit has ever a store at his command. With reference to natural phenomena, in the first place, we find that the author makes accurate use of some of the principles of science which English education has made familiar to us. The sun, for example, does not here, as in all Indian poetry of any antiquity and merit, move round the earth, *but he is*

"The central head that sways unnumbered worlds." Sonnet x.*

Neither does the moon shine by her own inherent brightness, but

"Through kindness of the heart
Doth borrow from the sun, her lustre bright
Illumining the night." Sonnet xi.

Passages may also be cited that look like paraphrases of some frequently quoted lines in English poetry. We read, for instance, that

"Of all that in this beautiful world exists,
Nought nobler is than man, and nought in him
More noble than his *mind*." Sonnet xxxii.

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* A few lines here and there are closely rendered into English verse for illustration.

But though the source of the thought here expressed is well known, the expression of the thought in Tamil is perfectly natural.

I shall in this connection notice but one more passage, among many that bear testimony to the influence of English literature on the author's mode of thought. It is this:

"Thou Love supreme, that dost control all things,'
Aught savouring of the essence of the Highest,
Say, but for thee, can order, harmony
Pervade the Universe, linking one to another?" Sonnet xxix.

This conception of Love reminds us of Shelley; but it is well assimilated and finely reproduced.

The second main question I proposed to consider is with regard to the literary value that is to be attached to these poems. Here we may either try to ascertain their intrinsic worth, or we may try to estimate the influence they are likely to have on Tamil literature. We may ask how far they appeal to our finer and nobler sentiments, how far they succeed in giving us an idea of life and the world, at once true and lofty, how far they embody living thoughts and sentiments; or we may ask what influence they are likely to exert on later writings, what impetus they are likely to give to other and nobler undertakings. In this latter aspect, I believe that these poems are of no small merit. I have already said that they are the first of their kind; and I have shown also why compositions of this kind deserve particularly to be cultivated. They are of importance, also, as disclosing the active influences at work on the mind of the poet; and the poet is always a representative of his times.

I shall explain the above statement with reference to Indian thought and Indian writings at present. In the first place, no one will deny that we are living at a time far remote, certainly remote enough, from the days when the standard works of Indian literature were produced. The surroundings in which ancient poets were placed, the influences which they felt and responded to, have passed away and have given place to new surroundings and to new influences. As a consequence, with all the conservatism of the Indian mind in the preservation of old habits of thought, it is but natural that old authors should become more and more estranged from us. Nor can we deny that, if a literature is to be, at all epochs, a fair representation of the activities of its people, Indian literature of to-day must be divided from Indian literature of the past by a gulf which must tend to widen more and more in course of time. It would therefore be injudicious, as it would be almost futile, to

impose any checks upon modern authors, restricting them to old conceptions of poetry and old ideals of life. Conversely, any attempt to embody any of the various forces now at play, any work that represents the blending of Eastern and Western thoughts in any marked degree, deserves to be welcomed and encouraged.

I shall now apply to these sonnets the other standard of criticism I have referred to. I shall consider how far by themselves they may claim to be regarded as meritorious specimens of Tamil literature. It is, of course, not possible here to enter into a minute study of them, or to examine closely their author's treatment of men and things. I shall content myself with noting the general impression which they are likely to leave on the mind of the reader. I have already quoted some passages testifying to the author's acquaintance with Western thought and culture. The style, I may remark, is generally clear ; and the verse is flowing, and in some places, as in the description of night (Sonnet xviii.), it is melodious as well. The sketches are all beautiful, that of the dawn (Sonnet xix.), for instance, or that of the stars of which he exclaims :

> "Ye are but glimpses of the Light of Heaven
> That peers bright through the earth's blue canopy." Sonnet xii.

But a description, however finely conceived and choicely expressed, does not make poetry of the highest kind, any more than a clever sketch, with beautiful colours, makes a picture. In the best creations of art we always find a certain life infused : there is a fervour, a thrill, that passes through us at sight or hearing of them. In this respect I am disposed to think that the sonnets before us are rather unequal. They are not all marked, or not all marked in an equal degree, by the highest power of inspiration. I do not say that nowhere in these sonnets do we find true poetic emotion present. There are passages here and there that contain great promise of the author's power to stir our hearts, to call forth in the reader's mind ready responses to his own feelings. The lines, for example, in which he describes the cruel pastime of the hunter who kills an innocent bird (Sonnet xxiii.) are truly touching. Or take the following :

> "Hail beautiful flower ! all hail ! for even as
> Thy bud begins to unfold, my mind expands
> And gladdens. How the heart, with filth impure,
> How at thy sight, feels cleansed of all its foulness !
> Hark, sweet and fragrant blossom ! . . . . . .
> My heart, whene'er mine eyes behold thee, bounds
> With joy supreme, and raptures fill my soul !
> How I do love thee, flower ! come, bestow a kiss !" Sonnet v.

In the original, at least, this is real poetry. The beauty of the painting and the naturalness of the conception can be fully appreciated only by those who have watched a plant slowly put forth a bud, and who have marked the bud slowly unfold itself and spread around its fragrance.

Before closing I wish to point out what appears to be the author's favourite way of looking at things. In fact it often seems as if he views only one side of things and that the most favourable. The terrors of nature he rarely touches upon. All things are to him lovely, beautiful, beneficent, good. Of the ocean, for instance, we do not here read:

> "Thou dost arise
> And shake him from thee; the vile strength he wields
> For earth's destruction, thou dost all despise,
> Spurning him from thy bosom to the skies;"

but the sea doth

> "Create the world and with kindness protect it too." Sonnet vi.

As for the river,

> "What kindness, passing speech, thou showest still
> Even unto those who will encage thy course." Sonnet ix.

Similarly in his account of man, the author sings with pleasure of the many achievements in the material world which modern civilisation has realised. He looks proudly upon railways, steamships, electric agencies, balloons, and what not, and congratulates man on his having subjugated the 'five elements' of fire, air, earth, water, and sky.

This optimism characterises the sonnets as a whole. The writer's view is probably not quite adequate, but it is certainly wholesome. We live in an age when fret and discontent are only too rampant in all spheres of thought and action. Indian thinkers, in particular, have at all times been active in sketching the gloomy side of mundane existence. "The world is a delusion" is a cardinal tenet of one of the most famous schools of Indian philosophy; it is the creed whose followers make up more than one half of the entire population of this land. Anything is welcome, therefore, that will impress upon us that existence is no dream, that the world is ordained for good. Nor is this view in the main incorrect, for

> "There is a soul of goodness in things evil,
> Would men observingly distil it out."

Such, then, are the chief characteristics of these Tamil sonnets.

For their singular purity of diction and general perspicuity of style, for the evidence they supply of the influence of Western thought and culture upon the present generation of Indians, for their being the first of a new species of poetry in Tamil, for the beautiful thoughts and fine sketches they contain, for the promise they afford of their author's power to infuse life and feeling into his descriptions and delineations, these poems, in my opinion, deserve to be closely studied by every one who takes an interest in the progress of Tamil literature.

M. KRISHNAMACHARI.

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## LITERARY NOTICES.

*The Map of Life: Conduct and Character.* By W. E. H. Lecky. London, New York, and Bombay: Longmans, Green, and Co.

THAT instinctive desire to make known to others the practical lessons of experience and reading which produced Cicero's *De Officiis* and Bacon's *Essays* has prompted Mr. Lecky to send forth this book. It is an embodiment of wisdom for the guidance of mankind—a kind of nineteenth century Book of Proverbs with God omitted. Not that the writer appears as irreligious or atheistic. On the contrary, he shows that at the back of his mind and heart there is a fuller belief in and acceptance of Christian teaching than perhaps one who knew only his earlier works would have thought. But he approaches his subject from the standpoint of the mere moralist, or of an experienced observer of the world and its history, apart from anything higher.

Perhaps no book of the kind has attempted to cover so much ground. It is evidently intended to be a kind of Bradshaw's Railway Guide. Do you wish to know how to reach happiness or success in politics, at the bar, in married life, in all the departments, turn up the page indicated in the contents and you will find the route to be taken. This "vast amount of miscellaneous feeding" makes the book almost as difficult to review as a dictionary. Certainly there is a great deal that is trite. One or two general characteristics, however, may be noted, and then one or two details that are not without interest. *In medio tutissimus ibis* is a characteristic quotation. Mr. Lecky constantly, after setting forth two theories, endeavours to hit the mean between them. He usually, after praising some line of conduct, tries to guard against its being pushed to an extreme. After setting forth that money and civilisation and any other advantage can do much for us, he warns us against exaggerations of their helpfulness.

Thus compromise is held up as a necessity. And the most interesting part of the book is that in which moral compromise in war, the law, politics, and the Church is defended. For example, the old question whether a lawyer may legitimately defend a case he knows to be bad is answered in the affirmative, on the ground that such action is inevitable if the judicial system is to be maintained.

Another general characteristic is hostility to the Roman Catholic Church and the Irish Nationalist movement. Not that anything untrue is said against either, but their misdeeds seem to be rather too eagerly pressed into service to point the author's morals.

That the style throughout is marked by clearness, directness, and force goes almost unsaid, and that no one but a man of wide reading and sound knowledge could have written the book is beyond doubt.

Mr. Lecky points out that the conduct of the Sepoys who mutinied in 1857 deserves more sympathy than has often been given to it. They found themselves confronted with a conflict of duties—fidelity to the army and religion. What wonder if they rebelled against the use of material which to their mind doomed those who used it to perdition?

Against the Jameson Raid Mr. Lecky finds no language too strong; and Mr. Chamberlain's exoneration of Mr. Rhodes in the matter he equally condemns. A pathetic lament over the position of a private member in the House of Commons is not without interest, though Mr. Lecky defends the mere partisan member more vigorously than many will approve.

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*A Manual of Zoology.* By the late T. Jeffrey Parker, D.Sc., F.R.S., and William A. Haswell, M.A., D.Sc., F.R.S. London: Macmillan and Co., Limited, 1899. Price 10*s*. 6*d*.

This work, an abridgement of the larger text-book published two years earlier by the same authors, is intended chiefly for the use of junior zoology classes in universities and high schools. The subject matter has been kept within the limits of a moderate-sized manual by the exclusion of the various small zoological groups of uncertain relationship and all extinct animals, while embryology is but very briefly referred to. The result is a clearly written account of all the more important animal groups, illustrated by 300 figures almost entirely taken from the illustrations given in the same authors' larger work, than which, it may be added, no finer zoological illustrations exist.

The fact that the text-book of zoology which is perhaps in most general use among English readers at the present time, is the result of the conjoined labours of two professors resident in New Zealand and Australia respectively, is significant of the extent to which the teaching of natural science has spread. The manual now before us is practically

the entire work of Professor Haswell, for Professor Jeffrey Parker died soon after it was commenced. In size and general appearance it provokes comparison with the admirable *Lessons in Elementary Biology* by the latter writer, and in our opinion the *Manual of Zoology* suffers by the comparison. While, as already hinted, no fault can be found with the descriptions of animal groups, their inter-relationships might have been more fully discussed and more attention might have been paid to the general principles of zoology. The fact is that zoology has grown to such an extent within recent years that no manual can accommodate in a satisfactory way all aspects of the science. Great need exists for a work in which, with the descriptive characters of groups at a minimum, it will be found possible to devote more attention to the actual continuity of the animal kingdom and to the discussion of those causes the study of which *alone* makes zoology a science.

We can confidently commend the present book to the notice of junior students. It will be found a useful introduction to the study of systematic zoology.

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Macmillan's Colonial Library.
*Via Crucis.* By F. Marion Crawford.

THIS is the best novel we have read for some time. It is rich in historical interest, in original fancy, and in characterisation. It may hold its own for adventure and incident and its love-plot with the best modern romances. But the personages are, not as in most romances merely brave and lovely, nor fighting-machines and lay-figures waiting to be won, but living men and women. Reading this book we see that the people of the twelfth century were of like passions with ourselves, as complex, as many-sided, open to as many influences and to the same temptations.

*Via Crucis* is a romance of the Second Crusade. Next to the hero, a valiant young Englishman, the chief figure is Eleanor of Aquitaine, afterwards the wife of Henry II. Her mixed character, her fascination, her temptation, her strength of will, her self-conquest are most powerfully described, and the readers of this book will all think with a new tenderness of this wilful wayward woman. To say this indicates the triumph of the author, for certainly a prejudice created by Shakespeare and the Rosamund legend, and indeed by historical facts, is not easy to overcome.

In a romance the course of true love must not run smooth, and the love of Gerard, the hero, for Beatrice, the daughter of his father's murderer, is no exception. His own mother, the Church, Queen Eleanor, and a host of difficulties separate him from her; but he wins his way to her at last.

There are many striking scenes, but perhaps three stand out. The first is the great parade of the French Crusaders at Nicæa, when Eleanor at the head of her troop of noble ladies rides around; with its sequel of panic and danger and Gerard's rescue of the Queen from death. The second is Eleanor's self-conquest when she yields up Gerard to Beatrice's lawful love. The third is a war-scene where Gerard the Guide of the Crusading host delivers the French king from destruction by an ambush in the wild Anatolian hills.

No one who would fain see our great Henry II. and the never-surpassed S. Bernard as living men, who wishes to realise their times and to picture their contemporaries, should leave this book unread. It does for the Second Crusade what the *Talisman* did for the Third.

In the praise of Eleanor's descendants we notice that Edward I. and Edward II. have been strangely confused. And the last picture in the edition before us seems to have been prepared to illustrate an incident afterwards re-written. In the letterpress there is now nothing which it illustrates.

*Young April.* By Egerton Castle.

This is a well written story of the old coaching days. It relates the adventures of the heir to an English dukedom, and takes its name from the fact that the incidents narrated in it occurred within a single month—the month of April. The hero is away in Italy when he hears of the death of his uncle, whom he will succeed a month later on attaining his majority. Having hitherto been under the restraint of his elders and his tutor he determines to get away from his tutor and enjoy to the full the last month of his minority. He pays a postilion to change clothes with him, and takes his place on the box of a coach, in which a beautiful lady is being conveyed to the capital to sing at court. For this he is dubbed 'Love's Postilion'. He has many adventures, is wounded in a duel, and the singing lady nurses him. Thus he spends the month of April, after which life is never again the same to him.

There are other interesting characters in the story, and there are very few dull pages in it. The descriptive writing is good, and the reader gains much insight into court life and morals.

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*Higher Arithmetic and Mensuration.* By Edward Murray. London, Glasgow, and Dublin: Blackie and Son, Limited.

This book has been written chiefly for the use of candidates for the civil service, army, and other examinations held in Britain. It is therefore not a book for ordinary school use, though it may be commended to the notice of teachers. It deals with such things as the theory of numbers and other branches of arithmetic which are on the borderland of algebra, but it also treats of subjects like interest, discount, stocks,

and profit and loss. It is a book containing a large amount of information on the theory of arithmetical operations and very full illustration of arithmetical methods; and it may be recommended not only to those who are anxious to be able to solve the largest number of arithmetical problems or conundrums in the shortest time but also to those who wish to have a good understanding of the methods of arithmetic whether for their own benefit or in order that they may give a clear presentation of the subject to others.

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UNDER the general editorship of Mr. John G. Kerr, headmaster of Allan Glen's School, Glasgow, Messrs. Blackie and Son are publishing a series of science handbooks for the laboratory and the classroom. We are in receipt of the volume on elementary physics, which has been written by the general editor; and it seems well adapted for the purpose for which it was written. The volume on elementary chemistry, by T. A. Cheetham, has also been published. It would be a good thing if books of this kind could be used in our high schools; but, as we have, said before, the time for them has hardly yet come in India.

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*Fairy Tale Plays and How to Act Them.* By Mrs. Hugh Bell. London, New York, and Bombay: Longmans, Green, and Co.

THIS collection of plays, containing such favourites as *Ali Baba, or the Forty Thieves*, *Red Riding Hood*, *Beauty and the Beast*, *Jack and the Bean Stalk*, *Cinderella*, and others, may be cordially recommended to the notice of teachers desirous of obtaining plays suitable for performance by school children. The plays have been carefully arranged, and the suggestions given in the introduction regarding the manner of putting them on the stage will be found very helpful. The directions for dances to accompany the plays are given by Mrs. Marshall-Burch of Queen's College, London, and the illustrations are the work of Mr. Lancelot Speed.

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*The Tempest.* *King John.* *The Merchant of Venice.* *As You Like It.* The Swan Edition of Shakespeare's Plays. Price 1*s.* each. London, New York, and Bombay: Longmans, Green, and Co.

THESE four additions to the Swan series are similar to their predecessors, which we noticed two months ago. From the Indian point of view they are rather ornamental than useful.

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THERE is certainly no end to the making of educational books. Besides others, which will receive fuller notice, we have lately received the following:—

From Messrs. Longmans, Green, and Co., we have received *Cæsar's Gallic War*, Book I., edited with notes, introduction, and vocabulary, by J. W. Bartram, M.A.; *Chatty Readings in Elementary Science*, Books I. and II.; *Pictorial Geographical Readers*, Book I.; *Elementary Algebra*, Parts I., II., and III., by W. G. Constable, B.Sc., and J. Mills, B.A.; and a series of *First Guides*, dealing respectively with Elementary Practical Book-keeping, Commercial Correspondence, and Office Work. The editor of this series is J. Austin Jenkins, B.A., who has also written the volumes on Commercial Correspondence and Office Work. All three volumes seem well adapted for the purposes for which they have been written.

From Messrs. Macmillan and Co., Limited, we have received Dryden's *The Hind and the Panther*, edited with introduction and notes by W. H. Williams, M.A.; *Macmillan's Geography Readers*, Books I. and II.; *Combined Readers in Elementary Science and Geography*, Book II., by Vincent T. Murché; *Algebra for Elementary Schools*, Part I., by H. S. Hall, M.A., and R. J. Wood, B.A.; and *Courtesy: A Reader for Older Boys and Girls*, by H. E. Norton. The last named book ought certainly to find a place in every school library.

Messrs. George Bell and Sons have sent us *A Short Course of Elementary Plane Trigonometry*, by Charles Pendlebury, M.A. This work has been written for the use of students preparing for various examinations in England, and it may be recommended to students in this country, though to F.A. students in South India the author's *Elementary Trigonometry* should rather be recommended.

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THE latest publications of the Christian Literature Society include *Turkey and its Sultan*; *Notes on the Acts of the Apostles*; *Life of Christian Frederick Swartz*; *Wonders of the Microscope*; *Benjamin Franklin*; *Poems*, by Ellen L. Goreh; *Songs and Hymns for Indian Schools*, Junior Division; and *Songs and Hymns for Indian Schools*, Senior Division.

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## NOTES AND EXTRACTS.

THIS year again the address to the graduates at the Convocation of the University of Madras dealt largely with the practical aspects of education.

The Hon'ble Mr. F. A. Nicholson, who delivered the address, first of all congratulated those who had received degrees on the success which

had attended their efforts. He also paid a warm tribute to the work of the University. He said that during the thirty years of his life in the public service he had been able to watch the effect of the University not only on the administration of the country but also on public opinion and public life; and while he rendered all respect to the pre-University workers for their patience, industry, and knowledge of details, he felt that the Uuiversity was giving to the country in increasing measure a body of men who could and did use, though not yet to the full extent, a wider knowledge and an educated influence for the good of the State. He also desired, he said, to remember with sympathy and respect those by whose foresight and self-denial, often amounting to privation, many of the young men before him had attained their degrees. The cost of learning had to be considered as well as the gains of learning.

Mr. Nicholson referred to the recent opening of the Victoria Hostel, and said he regarded the development and regulation of hostels as absolutely necessary for the healthy progress of education. He recounted for the study and the guidance of the graduates before him the services of members of the University who had been conspicuous for their services to the country during the past year, and in particular paid a warm tribute of respect to the Hon'ble the Rev. Dr. Miller, on whom the degree of Doctor of Laws had just been conferred by the University. He then proceeded to say a few words to the graduates upon the work that lay before them and on the duties for which they had so far been trained. He reminded them that, so far from their education being complete, it had merely taught or should have taught them to see more clearly what there was for them to do and how to do it. Even in the matter of personal character their school and college training was but a preparation for what was to follow.

Mr. Nicholson said he did not, however, intend to speak to the graduates on the formation of character; he wished to direct their thoughts to one of the promises they had just made—the promise that each one of them would, according to his ability, promote social order and the well-being of his fellow-men. The *Gita* enjoined men to "perform actions with a view to the protection of the masses also," adding: "Whatsoever a great man doeth, that others do also; the standard that he setteth up, by that people go": in other words, said Mr. Nicholson, no man lived to himself alone, still less a man who had received an education demanding higher motives and higher qualities in action, and involving higher responsibilities and higher forms of example. And it was not merely men in the mass, who were responsible for the welfare of their fellow-men. Each man was bound to deal with that part of any problem requiring solution that lay nearest to him. It might be a small matter that a particular indi-

vidual might have to deal with, but it was by the multiplication of myriads of small centres of energy and influence that great problems were solved, and it was essential, therefore, that each individual should do thoroughly and with all his might the work that lay to his hand, whether it was great or small. A man might or might not be called to the administration of a State, but he could wisely assist in the affairs of his town or village. He might or might not rise to a seat on the bench of the High Court, but he could help to settle local quarrels and arbitrate in local differences—he could promote peace and justice among his neighbours. He might never elaborate a great educational scheme, but he could help to enlighten his own village, promote the well-being of the village school, and teach his own classes wisely and earnestly. He might never see his way to pioneer some great advance in female education, but he could carry interesting knowledge and new ideas into his own home, from whence valuable results and influences might flow. He might never bring about a great sanitary reform, but he could see that the village well was clean and not subject to contamination, and he could take care that his own house and backyard, his office, and the village hospital, were in a perfect sanitary condition. He might not become a great author, but he might write interesting and useful leaflets for the benefit of his neighbours, or at least join a society for the cultivation of his vernacular and its literature. He might not edit a newspaper, but he could spread knowledge or assist in the collection of facts, and he could correct false, exaggerated, distorted, and one-sided views. He would never discover a general panacea for poverty, but he could learn and then teach sound ideas about industry, he could assist in developing local thrift and in securing the right use of local capital, he could stimulate co-operative, conjoint effort, and he could promote the social and economic development of his own neighbourhood.

Mr. Nicholson said he had no desire to dissuade his hearers from having high aims or from striving to become leaders of thought and men. He only desired them not to think that they must necessarily do great things in order to fulfil their duties in life, or that great schemes were necessary for the working out of great ideas. The history of savings banks, the co-operative moment, and the rural banks of Europe, showed that the working out of a great idea often began on a very small scale and in the efforts of a single individual. A great social edifice was seldom built to the plan of a single human architect, but was rather the work of thousands of artificers, each building here a little and there a little. Therefore the day of small things was not to be despised; but each artificer should contribute his stone well and truly built into its place.

Mr. Nicholson next proceeded to direct attention to the duties of

educated men in regard to the agricultural and economic questions of the day. Though the University of Madras had not instituted a degree in agriculture, the general direction given to its graduates to uphold the well-being of the people was a sufficient reason, in this country where agriculture is supreme and the masses are mainly agricultural, why educated men should interest themselves in agricultural questions. And there was special reason for considering such questions at a time when people's minds were full of the terrible word 'famine' and its infinitely terrible connotation. The land, with its seemingly small interests, was the greatest interest in the country. In the words of the *Kural* the cultivators formed the pivot of the world and sustained all other classes; and surely the welfare and progress of the agriculturist formed no unworthy field for the efforts of educated men. The progress of agriculture depended on the men who lived and worked on and for the land, and it was for this reason that educated thinkers, men of wide ideas and practical hands, must leaven the mass of ordinary farmers.

Agriculture, said Mr. Nicholson, was the art to which science, pure, or applied, most widely and most fruitfully extended. Soils, manures, crops, stock, and implements called for the services of scientific men. And no graduate who knew and loved science need ever want work of absorbing interest, should he devote his life or even his leisure to the scientific investigation of Indian agriculture. In its wider meaning of rural economy, too, agriculture demanded skilful observation and treatment at the hands of the trained economist and the trained educationist. The Indian questions of the day were largely economic, and those affecting the agriculturist were by no means the most unimportant. Here was a field in which educated men, each in his own neighbourhood, could, by small and continuous effort and example, materially assist progress. However busy any one might be in his own work, the land and its interests would be ever with him, while to many it would be the direct source of their income and the scene of their work. For all, whether those who returned to the land or those who entered one of the great public services, there was illimitable work to be done upon the land and for its cultivators. It might not be given to a particular individual to conceive, still less to carry out, some great scheme of rural progress, nor to another to discover a ready method of doubling the produce of the land; but any man could dig a well in his own field and prove the protective value of irrigation to his neighbours; could see that his cattle were properly housed and fed; could experiment with new fertilisers and new crops; and could by careful observations in his own fields further efforts for the prevention of diseases and the destruction of pests. In many other ways, too, an educated man could do much to promote the ryot's welfare.

To those who would enter the public service Mr. Nicholson had the following excellent advice to offer:—

"Remember that you have purposely been educated to put thought into your work, to see and hear with a trained and observant mind so that you may adjust and perfect the machinery, may suggest and work out improvements and not be satisfied with the blind unthinking observance of existing routine. Try and get behind the mere forms and rules, of work and understand the object and spirit of them; see whether they do in fact fulfil their object and whether they meet changing conditions. Do not forget that your life will in general be made up of a host of petty details and small duties, and that successful work lies in the intelligent and thorough doing of them; that these seemingly small matters intimately affect and often are the very life of the people among whom your duties will lie, so that there is nothing really small in them; that progress in helping the people consists in the multiplication of small benefits, day by day sought out, urged, and initiated; that it is by small but incessant improvements and adjustments that the machinery is gradually perfected to the needs of the people; that attention to method, to temper, to consideration for others—the use, as I may say, of a little oil in the machinery—makes all the difference both to your work and to those around you, whether your subordinates or the public. Put yourselves as far as possible in their place, try to understand their grievances, their wants, their hopes and fears, the conditions and customs which limit their progress, the weaknesses and the difficulties of their lives, and do as you would be done by; and so your work will never fail or become irksome, because it will be truly a work of beneficence."

In conclusion Mr. Nicholson said he had spoken simply about simple matters and duties, not only because one could not foresee the results of what were often wrongly called small duties or actions, but because for most men—for all men for the greater part of their time—small duties made up the sum of their lives. Men might set a high standard for themselves in regard to their work and conduct whether in their own interests or in those of their employers, and it was right for them to seek for the highest places to which their capacities entitled them. But they should remember that it was those around them whom they could most influence; that each might be and ought to be the centre of a circle of progress, economic, mental, and moral; and that in the multiplication of such centres and the gradual widening of the circles surrounding them lay the surest promise and potency of success. Only they must beware of the dreaming of dreams without corresponding action. It was mainly by personal effort, personal influence, and personal example that society was moved; and the action that was of most avail in promoting the well-being of humanity was action that cost time, effort, pleasure, and sometimes, it might be, the chance of place or fortune.

It is to be hoped that Mr. Nicholson's address will be widely read, and that it will do something to dispel the delusion, under which so

many of the educated men of this country seem to labour, that the economic evils by which India is afflicted can be removed by legislation, and in particular by a permanent settlement of the land assessments.

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THERE is nothing very noteworthy in the Report of the College Council for 1899. Reference is naturally made to the departure of Dr. Cooper last May and to the striking demonstration which the past and present students of the College then gave of the affection and esteem in which he is regarded by them. The Council will place on record its appreciation of Dr. Cooper's services to the College when he has actually severed his connection with the Institution. Dr. Miller was able to take an important share in the teaching work of the College last year; and for the service thus gratuitously rendered as well as for help given in many other ways he receives the hearty thanks of the Council.

The Report records a satisfactory improvement in the finances of the College, though the increase in the balance standing at the credit of the Institution was largely due to donations received from Dr. Miller and from friends of the College in Scotland, in aid of the expenditure on the Anderson Hall. There was, however, a rise in the fee income due to an increase in the average number on the rolls.

We give elsewhere a summary of the results achieved by students of the College at the recent public examinations. The Report makes mention of the successes of two old students of the College, who, after completing their courses here, went to Britain for the purpose of further prosecuting their studies. Mr. S. Swaminatha Aiyar, who went to Edinburgh University, has closed a brilliant career there by winning a travelling scholarship, which has enabled him to proceed to America to continue his studies. Mr. R. Narayana Aiyar, who went to Cambridge, gained an essay prize and an exhibition at King's College, a first class in the History Tripos, a University prize (the Member's Prize for an English essay), and an appointment to the Indian Civil Service. He is the first native of India to win any University Prize in Britain, and it is worthy of note that in the Civil Service Examination he took the first place in English composition.

The various auxiliaries of the College, such as libraries, societies, athletic clubs, and hostels, did good work during the year. The Council calls attention to the need for more hostel accommodation for students of the College, and expresses the hope that Government will give a favourable response to an application for aid that is now before it. In view of what it has done recently for its own students Government cannot well refuse to come to the aid of the College in connection with which the hostel system was inaugurated and shown to be capable of development.

The Report was read at the annual distribution of prizes, which took place on the 2nd of April, and at which the Hon'ble Mr. H. M.

Winterbotham presided. After distributing the prizes and medals Mr. Winterbotham delivered a short address. He said he was glad to have an opportunity of expressing his admiration for the high aims of the College and the noble purpose for which it was founded, as well as for the energy, the ability, the perseverance, and the self-sacrificing toil by which it had been brought to its present commanding position. It was a signal example, he said, of how a non-official institution could and should impart high education. Mr. Winterbotham spoke enthusiastically of the great services which Dr. Miller had rendered and was still rendering to the College, to the cause of sound education, and to the Government; and expressed the great pleasure it gave him to take the chair while Dr. Miller was still connected with the Institution. He offered his congratulations to the acting Principal, the professors, and the teachers, on their successful work, and then proceeded to address a few words of encouragement and advice to the students, to whom he strongly recommended a careful study of the address delivered by the Hon'ble Mr. Nicholson at the Convocation of the University. He impressed upon them the necessity for truthful and honourable dealing, and the importance of trusting for success to their own exertions. If they would do with all their might whatever work was given them to do, and treat others as they would like to be treated by others, they would become citizens of whom their college and their country would be justly proud.

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In the January number of the *Imperial and Asiatic Quarterly Review* there is a paper by Sir William Rattigan, Q.C., which is deserving of notice. The subject of the paper, which was read at a meeting of the East India Association, is 'The Mogul, Mahratta, and Sikh Empires in their Zenith and Fall'. In introducing his subject Sir William Rattigan said there was a fascination at times in even rehearing what was old, and in listening once again to the deeds of some famous hero or heroine and comparing or contrasting them with those of other heroes or heroines. This was not, however, the sole reason why he had chosen to speak of the rise and fall of three of the most interesting nationalities of the many that had held sway over the broad plains of India. He wished to compare and contrast the period of the Mogul, Mahratta, and Sikh power with the present time for the purpose of showing what, under the most favourable circumstances, the people of India might expect if they were not under the protection of the British *raj*.

Proceeding to deal with the rise and fall of the three empires, Sir William Rattigan first observed that though the Mogul, Mahratta, and Sikh nationalities differed in all essential characteristics, they had this in common that each of them rose to empire under the guidance of a

youthful and unlettered leader. Akbar, Sivaji, and Ranjit Singh, who raised the fortunes of their respective nations when they were at the lowest ebb, were devoid of book-learning, and were even said to be incapable of writing their own names, though Akbar was the reputed composer of some indifferent poetry.

To these three empire-builders Sir William Rattigan naturally devoted a large part of his paper. In the case of all three, he said, nature had stepped in where art was wanting. And nature, while she was the instructress of each, was in each instance mindful of the needs of each. In Akbar's case personal bravery and activity had to be tempered by prudence and caution, and while in his case the skilful employment of other means was an absolute necessity, in the case of the Mahratta and the Sikh the personal element alone contributed to initial success. Without restless activity, dash, and reckless courage, Sivaji could not have risen from comparative obscurity to the acknowledged sovereignty of the Mahratta tribes; and without the same qualities, coupled with a matchless skill in the arts of deceit and treachery, which Akbar would have scorned to use, Ranjit Singh could not have created a united Sikh kingdom. And while the three men differed in their personal characteristics, they differed in the work they set themselves to do and in their achievements. Sivaji and Ranjit Singh rose more suddenly to power than Akbar, but their work was less enduring than his. The sovereignties which they created vanished as suddenly as they rose, leaving nothing but ruin, terror, and intrigue behind, while Akbar left to his successors a magnificent inheritance, which they, however, allowed to perish.

Sir William Rattigan dwelt on the many excellent qualities which Akbar displayed as a general, an empire-builder, a statesman, and a monarch; and summed up his opinion of him by saying that if his character was not altogether stainless his record pointed him out as one of the most illustrious Oriental princes that had ever ruled in India. Of Sivaji Sir William said that though he was not to be placed on the same platform as Akbar, he was nevertheless a very remarkable man. His fortitude amidst trials and reverses which would have crushed many another man was worthy of unstinted admiration. But a man who never hesitated to commit murder, who saw no harm in lying, who paved his way to power with plunder, treachery, and bloodshed, who preferred to overcome his enemy by trickery rather than by a display of manly courage, was not a man for whom a distant generation could be expected to feel much respect. The character of Ranjit Singh, Sir William Rattigan said, had much in common with that of Sivaji. Ranjit Singh was brave, capable, and active, a skilful administrator, and an excellent judge of men. But he was a cold, unsympathetic, and hard master; he was cruel and selfish, treacherous and false; and immoral himself, he was indifferent to the morals of others.

Having described the rise, and referred to some of the chief events connected with the fall, of each of the three empires, Sir William Rattigan proceeded in conclusion to point some of the lessons which a study of the picture he had endeavoured to draw was fitted to convey. The Muhammadan, he said, who was proud of the Mogul Empire, would have to admit that its glory was due to the elevation of principles which no rigid or bigoted follower of the Prophet could conscientiously approve of, and that its glory vanished when these principles were sacrificed to intolerant orthodoxy. The Mahratta or Sikh who loved to recall the brave deeds of his national hero had to draw a veil over the crowded pages of his history which recounted murders, treacheries, deceits, and trickeries more than sufficient to blacken any reputation. And, if the present administration of India were compared with the government of an Akbar, or a Sivaji, or a Ranjit Singh, there was not a Muhammadan, nor a Mahratta, nor a Sikh, who could conscientiously say that the present was not incomparably superior to the past. On the other hand, said Sir William Rattigan, it was not to be forgotten that the British Government had learned much from the history of the Mogul, the Mahratta, and the Sikh empires. It had seen the strong and the weak points of its predecessors; where one administration had succeeded and where another had failed; where a paramount power determined to rule with absolute impartiality could safely imitate, and where it was bound to reject or to introduce change; and where the path leading to progress and political and social development might safely be followed. Those who had been entrusted with the work of perfecting the British system of administration in India had profited by the teachings of history, and the result, after a century of patient effort, was a system which could safely challenge comparison with that adopted by any other foreign Government under similar conditions, and which had won the admiration of even the most unsympathetic critics. It was a system based on justice, complete toleration, and purity; it taught respect and consideration for others; it fostered enlightenment and progress; it recognised no distinctions of creed, caste, or birth; and it treated all who were content to live loyally under one flag as fellow-subjects of one Sovereign, whose sceptre was the emblem of freedom and civilisation.

In the discussion which followed the reading of the paper Moulvi Raffi-ud-din Ahmed criticised Sir William Rattigan for comparing the time of Akbar with the present time; and Mr. B. P. Singh spoke in defence of Ranjit Singh. Both critics, however, showed that they had misinterpreted what Sir William Rattigan had said, or, perhaps, that they were too prejudiced to take a fair view of the pictures that had been presented to them.

We have before us the Report on the Administration of the Madras Presidency during the year 1898-99. Though during the early months of the year measures for the relief of distress were necessary in part of of the Nellore District, and though the Presidency was at no time during the year altogether free from plague, the year was on the whole a prosperous one.

The rainfall during April and May, 1898, was below the average in the Circars and Carnatic districts, but above the average in those districts which are most dependent on it. On the West coast during these months the rainfall was a little below the average, but in June and July it was heavier than usual, and the total fall during the south-west monsoon was fully up to the average. In the Circars also the south-west monsoon rains were plentiful, but in the other parts of the Presidency the rainfall was very deficient till near the end of August. The rainfall of September was very heavy, however, so that the total fall during the south-west monsoon was normal or in slight excess over the whole Presidency. This was followed, during the north-west monsoon, by a heavier fall than usual over the greater part of the Presidency. In November there were floods in some of the East Coast districts, but they did not cause very great damage. In parts of Vizagapatam and the Deccan, on the other hand, the later rains were lighter than usual, with the result that some of the crops were lost.

The season was thus on the whole favourable for agricultural operations, and the area brought under cultivation showed a considerable increase as compared with the area under cultivation in the previous year. There were large decreases, however, in the areas under cotton and indigo, and the outturn, both of cotton and of indigo, was only fair. In the case of indigo the decrease in the area sown was due partly to want of seasonable rain, partly to increased cultivation of food-grains, and partly to a fall in the price of indigo. There were decreases also in the areas under sugarcane, gingelly, and ground-nuts. The yield of paddy was generally good except in parts of the Carnatic and the southern districts, and though the yield of dry-food grains was not quite so good, the prices of all food-grains except varagu fell considerably during the year. The fall was partly due, however, to the cessation of the abnormal exports of grain from the Presidency which had characterised the two previous years. In some parts of the Presidency the fall in the price of food-grains was accompanied by a fall in the rate of wages, but the average rates of wages for the whole Presidency differed very little from the rates for the previous year.

The gross revenue for the year under all heads amounted to 1,577$\frac{3}{4}$ lakhs, against 1,562 lakhs in 1897-98. There was an increase of nearly 15$\frac{3}{4}$ lakhs in land revenue, and the receipts from salt—the highest on record—were 27$\frac{1}{4}$ lakhs in excess of those of 1897-98. The receipts from

income tax and from the postal department also showed substantial increases, but there was a fall of 1½ lakhs in the revenue from stamps, and a fall of 9¼ lakhs in the revenue from excise and abkari. Customs receipts fell from 43¾ lakhs in 1897-98 to 36¼ lakhs, and the receipts of the Imperial Public Works Department from 149 lakhs to 135½ lakhs. The fall in the latter case was due chiefly to a fall in the gross earnings of railways, caused for the most part by the plague restrictions in force. The expenditure of the Imperial Public Works Department was less by 87 lakhs than the expenditure of the previous year, in which 66 lakhs were expended on famine relief works. Altogether the gross expenditure for the year amounted to 902½ lakhs, as against 1,006½ lakhs in the year 1897-98.

The total expenditure on irrigation works was nearly eight lakhs less than the expenditure in the previous year. The Surada reservoir in connection with the Rushikulya project was practically completed during the year, and considerable sums were expended on the Kistna, Cauvery, and Periyar systems, as well as on some of the minor systems. The area irrigated by the Periyar project was nearly double the area anticipated in the forecast of 1894. The revenue derived from the system amounted to Rs. 2,77,283 and the working expenses to Rs. 1,35,163. The net revenue derived from all the irrigation works in operation amounted to 8·31 per cent. of the total capital outlay. The percentage was 18·42 in the case of the Godavari delta system, 8·23 in the case of the Kistna delta system, and 41·56 in the case of the Cauvery delta system. The sum of Rs. 2,65,883 was spent during the year on the execution of works connected with the tank restoration scheme.

The length of railways open for traffic in the Presidency at the end of the year was 3,243·69 miles. This was an increase of 231·35 miles as compared with the length open at beginning of the year, due to the opening of the Bezwada-Madras branch of the East Coast Railway. Several lines were under construction during the year, and several others, including some light feeder railways, were under survey.

The total value of the sea-borne trade of the Presidency for the year 1898-99 amounted to 28 crores and 10¾ lakhs, against 28 crores and 89½ lakhs in 1897-98. There was a decrease of 14½ lakhs in the value of the exports, and a decrease of 64¼ lakhs in the value of the imports. The total value of the external trade, that is, the trade with foreign countries, with Indian ports not British, and with British ports in other Presidencies was 24 crores and 45½ lakhs, against 25 crores and 32¼ lakhs in 1897-98. Of the total value of this trade exports contributed 59·39 per cent. As compared with 1897-98 there was a decrease of 16 lakhs in the value of the exports and a decrease of 70¾ lakhs in the value of the imports. There was a decrease in the value of the exports to Ceylon and France, and a large decrease in the value of the imports from the United

Kingdom. More than half of the foreign trade of the Presidency, however, was with the United Kingdom. Ceylon came next, and after Ceylon, France, the Straits Settlements, the United States, Germany, and Belgium. As usual, the most important article of export was hides and skins, after which came coffee, raw cotton, indigo, grain and pulse, cotton piece-goods, oils, seeds, and coir, rope, and yarn. The most important articles of import were grain and pulse, cotton piece-goods, twist and yarn, and metals. The import trade with Japan has been advancing very rapidly for some years, and in the year under review Japan was third in order of importance among the countries trading with the Presidency. The export trade with Japan is made up almost entirely of raw cotton, indigo, and tanned skins, while the chief items of import are matches and metals. The imports from China, which are small, consist mainly of camphor and fireworks.

The vital statistics given in the Report are for 1898. They show that the year was comparatively a healthy one. The birth-rate was 27·4 per 1,000 of the census population, against 28·7 per 1,000 in 1897. The fall in the birth-rate is said to have been partly due to the postponement of marriages in consequence of an expectation of evil times by the native population, and partly to the prevalence of famine in certain districts. In Madura registration seems to have been very defective. The ratio of male to female births for the Presidency was 104·3 to 100. The death-rate for the year was 21 per 1,000, against 25·4 per 1,000 in 1897. The rate of mortality among infants under one year of age was 163·3 per 1,000 in rural tracts, and 229·5 per 1,000 in municipalities. In the city of Madras the rate was as high as 297·7 per 1,000. The rates of mortality among Muhammadans, Native Christians, Hindus, and other classes were 18·9, 16·2, 21·3, and 14·1 per 1,000, respectively; and the ratio of deaths among males to deaths among females was 106·3 to 100. Excluding Madras, which had a death-rate of 45·2 per 1,000, the highest district death-rate was returned by the Nilgiris and the lowest by Madura. There were 1,681 deaths due to indigenous plague during the year. The mortality from cholera was less than half of what it was in 1897, and there was a slight decrease also in the number of deaths from small-pox. The plague inoculation scare seems to have interfered somewhat with the work of vaccination, for the number of primary vaccinations showed a considerable decline from the number for the previous year.

The progress of education was dealt with last month.

## *COLLEGE NOTES.*

We are now in a position to record the successes achieved by the students of the College at the recent public examinations.

At the B.A. Degree Examination of the Madras University 172 candidates appeared from the College in the English Language Division; and of these 100 passed, 1 in the first class, 34 in the second, and 65 in the third. In the Second Language Division 132 appeared, of whom 105 passed, 1 in the first class, 40 in the second, and 64 in the third. In the various branches of the Science Division 177 appeared, namely, 21 in Mathematics, 45 in Physical Science, 13 in Zoology, 46 in Philosophy, and 52 in History. Of these 103 passed, namely, 8 in Mathematics, 3 in the second class and 5 in the third; 28 in Physical Science, 18 in the second class and 10 in the third; 9 in Zoology, 1 in the first class, 6 in the second, and 2 in the third; 31 in Philosophy, 4 in the first class, 12 in the second, and 15 in the third; and 27 in History, 1 in the first class, 15 in the second, and 11 in the third. The figures here given refer only to candidates who were in attendance at the College last year. The University lists contain a considerable number of students of the College who completed the necessary attendance before last year.

At the F.A. Examination 200 students of the College appeared, of whom 83 passed, 2 in the first class and 81 in the second.

At the Matriculation Examination held in December 121 pupils of the School appeared, of whom 27 were declared eligible for the re-examination held at the end of February and the beginning of March. All 27 appeared for the re-examination and 24 passed.

At the M.A. Degree Examination 2 *alumni* of the College were successful, and among those who took the degree was Mr. B. Rama Rau, the Assistant Kanarese Pandit.

In the Higher Grade of the Cator Examination in Scripture students of the College gained four out of the five money prizes, including the first, and four certificates of merit. In the Lower Grade one of the pupils of of the School gained a prize, and seven pupils obtained certificates of merit in the second class.

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Three of the University prizes awarded on the results of the B.A. Degree Examinations were gained by students of the College. The Miller Gold Medal, awarded to the student who obtains the highest number of marks in Mental and Moral Science, was gained by Paul Appaswami; the Caithness Prize, awarded to the student who obtains the highest number of marks in Zoology, by C. Pattabhiraman; and

the Franklin Gell Gold Medal, awarded to the student who obtains the highest number of marks in Tamil, by T. S. Kantimathinathan Pillai.

IN view of Mr. Meston's intended departure on furlough at the close of this term, Mr. Moffat has been entrusted with the preparation of the College Calendar for 1900-1901. Mr. Moffat will be glad to receive assistance from every one in a position to give it; and we take this opportunity of asking all who have information to give to forward it to him at the earliest possible date.

## SCIENTIFIC AND LITERARY JOTTINGS.

A MEMOIR on the treatment of malaria has been issued by the Liverpool School of Medicine. It gives the results of the investigations carried out by the expedition sent by that School to Sierra Leone. The theory of the cause of the disease which they prove is explained, and drawings are given in which the appearances of the dangerous and the harmless mosquitoes are contrasted. The measures which should be adopted in the light of this theory to prevent the occurrence of malaria are also fully discussed.

IN an account of recent progress in agricultural chemistry by Professor Märcker of Halle, it is stated that the true function of calcium in plant life, which was for long doubtful, has now been ascertained. Its action has been proved to be of a medicinal character. What it does is to neutralise the poisonous oxalic acid, which is always an intermediate product of the oxidation of the carbohydrates. It was formerly thought that calcium fulfilled some important function in the leaves, being chiefly found in the foliage of plants. Since, however, the leaves are also the chief seat of the oxalic acid, this distribution of the calcium is easily explained.

A REMARKABLE feature of plant life described by Professor Märcker is what has been called 'mineral hunger'. It was found, for instance, that for the production of 100 parts of oat-plant (dried), ·5 parts of phosphoric acid were necessary when the remaining mineral substances were supplied in excess to the plant. Similarly it was found how much of potash, lime, magnesia, and sulphuric acid were necessary, the total being 1·95 parts. There is, however, no oat-plant in nature which con-

tains so little as 1·95 per cent. The minimum is 3 per cent. The difference is the measure of the mineral hunger of the plant, and represents the mineral substance which does not perform any special function. This excess of mineral substance may be supplied in the form of some indifferent substance, such as silica. The observation is of considerable importance, for it shows that it is not economical to manure with pure substances.

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As an example of the practical utility of scientific research, Professor Märcker refers to the sugar-beet industry. The plant contained originally but a small amount of sugar, and could only be used as a source of sugar when the price of the latter was very high. With the fall in price came the urgent need for increasing the percentage of sugar in the beetroot. This was effected by utilising the fact that sugar-richness is hereditary, so that by selecting artificially the roots richest in sugar, getting seed from these, planting the seed, again selecting the richest roots, and so on, a race of plants was at length obtained in which a high percentage of sugar is normal. Accordingly the producers of beetroot seed in Germany have erected great laboratories in which the percentage of sugar in the roots is carefully determined. By applying the principle of artificial selection with regard also to the form and size of leaf and the purity of the sap, it has been found possible to improve the roots from year to year, so that now beet-sugar can easily hold its own against cane-sugar, and costs in Germany less than an anna a pound.

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SOME curious photographs of electric lamps, which were taken by Mr. Sydney Webb during a thunderstorm, are reproduced in a recent number of *Nature*. The photographs were taken simply with a view to show the flashes of lightning, but it so happened that a number of street lamps, lighted by electricity, were included in the field of view. From each lamp a white streak passes in an irregular manner to the ground, just as if a flow of electricity were proceeding from them. Sir George Stokes, to whom the photographs were shown, considers the phenomenon represented to be "a case of Nature's wireless telegraphy." He says that the flash would take the place of the sending instrument, the resisting air that of the coherer, the gradient of potential, whether artificial or natural, would take the place of the electromotive force of the battery or cell which tends to send a current through the coherer, while the electromagnetic waves would open a path for the current in the air as in the coherer. He suggests that if this theory gives a true account of the discharges it should be possible by imitating the receiving apparatus and introducing a telephone into the circuit to see and hear a flash of lightning simultaneously.

PROFESSOR R. W. WOOD, of Wisconsin, who is at present in London, throws doubt on the accuracy of Mr. Webb's photographs. He says that he has often seen luminous trails in photographs taken at night which were due to the camera moving. In this case the trails are all similar, and a lamp close to the camera and a distant lamp show the trails on the same scale. This certainly makes it difficult to believe that the trails are electrical effects. In one or two cases there is a very large and brilliant pattern, and several similar ones on a smaller scale. This, Professor Wood thinks, might be explained as arising from reflection of the light from the inner surfaces of the lens.

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MR. H. D. TRAILL, the well-known literary man, died suddenly in the end of February. For the last few years Mr. Traill has been the editor of *Literature*, the literary weekly paper published in connexion with the *Times*, and for some time he has devoted himself to journalism and to such work as the editing of *Carlyle's Works* and an interesting history of *Social England* to which many distinguished writers contributed, rather than to purely literary work. A new book by him on Egypt since the date of British intervention was recently announced as about to appear in Messrs. Sands' 'Imperial Interests' series.

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MESSRS. BLACKWOOD AND CO. have published the late Mr. G. W. Steevens' letters from South Africa under the title, *From Capetown to Ladysmith: An Unfinished Record of the South African War.* The book is edited and supplied with a kind of memoir of Mr. Steevens by Mr. Vernon Blackburn. The *Athenæum* describes it as a most painful book, for "the reader feels the nimble and brilliant intellect of George Steevens dying by inches under the pressure of the siege." The same publishers and the same editor will shortly bring out another volume of papers by Mr. Steevens.

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LORD ROSEBERY'S essay on Sir Robert Peel, which originally appeared in the pages of Lady Randolph Churchill's periodical, *The Anglo-Saxon Review*, has now been reissued in a volume by itself. The *Athenæum* says of it that its chief interest lies in the fact that it gives or purports to give the views of one Prime Minister as to the character and conduct of an illustrious predecessor. "Perhaps," it adds, "the most notable paragraph in his book is the one in which he answers the question, 'What is a Prime Minister?'. Here he allows himself to be severely sarcastic with pointed allusion to some of his former colleagues."

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TOLSTOI'S new novel, *Resurrection*, to which we referred some time ago, has been appearing in monthly parts and is now completed. The

proceeds of it are to be devoted to the assistance of the Doukhobors, the Russian sect in the Caucasus which has been suffering persecution because of its conscientious objections to war and military service.

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In the new Clarendon Press Edition of Milton's poetical works it is stated that there are in the British Museum no fewer than ninety-six translations of *Paradise Lost.*

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Two more volumes of Professor Edward Arber's *British Anthologies* have appeared. They are Vol. VII.—*The Dryden Anthology*, 1675-1700, and Vol. VIII.—*The Pope Anthology*, 1701-1744. The price of each volume is two shillings and sixpence.

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A new supplement to the *Encyclopædia Britannica* is being prepared for the *Times* under the direction of Sir D. Mackenzie Wallace.

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## *RECENT PERIODICAL LITERATURE.*

The articles in the *Contemporary Review* for March are of average interest and quality. Colonel F. N. Maude treats of 'Military Training and Modern Weapons'. He shows that, contrary to the general belief, the cost of victory in lives has steadily decreased with each successive improvement of armaments. War was much more destructive when carried on at short ranges. Discipline in the troops and ruthless energy in the leader in carrying out his designs seem to be the two predominating factors which determine success in the field of war.

The best and most interesting article in this number is an appreciation of Ruskin by Miss Julia Wedgwood. She believes that Ruskin was deeply influenced by the Oxford movement and was in a sense the heir of John Newman. He was at once Catholic and Protestant. Some would maintain that what we owe him gratitude for is that he taught us to see the beauty of the world, and that his heavy baggage of symbolism is only an embarrassment. But he could not have opened our eyes to the external face of Nature without doing more. His teaching was a rendering in eloquence of Wordsworth's poetry. Both bring home to us the truth that he who sees only outward things sees these incompletely. Wordsworth saw in Nature the same kind of reflection and interpretation of the moral life of man as Ruskin saw in Art. There was no personal glamour about Ruskin; but there was in him something forthcoming, trustful, human, which produced the sense of coming nearer to a human spirit than the sight of other remarkable men whom Miss Wedgwood has met. It was mainly those who knew him only from his books who thought him conceited. He seemed to gather up all that was best in spiritual democracy. His democracy sprang from that central core of his teaching, his belief in beauty

as a Divine Sacrament, and the discovery that sordid cares and physical wretchedness shut out the bulk of the world's workers from a share in this feast. He knew nothing of compromise. He was true to his aspirations. They may not always have been wise or consistent, but they were one with his life. A teacher can hardly have a nobler epitaph.

Mr. Robert Donald describes some experiments and problems in housing the poor in London. One of the greatest difficulties in the way of improvement is that large numbers of the lowest class prefer insanitary anarchy in the slum to healthy order on the municipal model. The Duchess of Sutherland under the title 'A Garden of Mercy' gives an account of a visit to the Christian Training Colony at Lingfield, where waifs rescued from the slums of London, are being trained in farm work. The Hon. Stephen Coleridge publishes figures (certified by an auditor to be correct) collected from the accounts of some London hospitals, which show that money given and bequeathed to these hospitals for the relief of the sick poor is being diverted to the totally different object of supporting institutions where animals are vivisected. The time has come, he says, to protest against this perversion of a great public trust. 'Science and Providence', by Mr. D. S. Cairns, is an attempt to reconcile the scientific conception of the world as a Reign of Law and the Christian conception of it as a realm of Divine Providence. That reconciliation is, he thinks, at least in part to be found in the advance of science towards a new teleology and of Christianity towards a wider conception of the Kingdom of God. 'The Ishan's Martyrdom', by Mr. Charles Johnston, is a tale of a revolt against the Russians led by a Turkish enthusiast at Samarkand. Mr. Michael G. Mulhall gives statistics of the last 'Forty Years of British Trade'. For the first time in the history of mankind the external commerce of a single nation in one year has exceeded the enormous sum of 800 millions sterling. The imports and exports of the United Kingdom for 1899 reached 815 millions. The growth of British trade since 1868 has, however, been unequal, imports having risen 70 per cent. and exports only 50 per cent. Mr. Thomas Holmes, who has contributed articles in former numbers on the vicious side of slum life, speaks this time of 'Home Industries and Heroism', and tells very touching stories of heroic struggles to maintain independence and help the weak and the suffering not only among the virtuous poor but also among the moral outcasts of London.

Mr. Arthur R. Ropes gives an estimate of 'Maeterlinck', whom some take to be the greatest genius of the age and others a babbling idiot. Maeterlinck is primarily neither a poet nor an idiot, but a mystic—a being that can easily be mistaken for either, yet is distinct from both. His compositions are of the nature of dreams and are expressed in the language of dreams. The dominant note of all his work is the feeling that oppresses the mind in nightmare—the sense of mystery behind the visible action—the unknown horror that lies behind the closed door. As a dramatist he can present one character only—the sensitive, timid, fascinating, misunderstood, doomed being, belonging only half to this world, homesick for fairyland, with strange spiritual insight and strange mental deficiencies—a real type, though a morbid one.

In the first instalment of an article entitled 'Monastic Orders up to Date' Mr. E. Saint-Genix gives an account of the worldliness of Roman Congregations in France, of the rapacious cruelty of nuns, of a general superstition and absence of moral sense so amazing that it would be incredible were it not supported by the clearest proofs. He quotes largely from a review entitled *The Propagator of Devotion to St. Joseph and to St. Anthony of Padua*, which is edited by Count de Travanet and is under the special protection of the Church, and which flourishes on the gross and degrading superstitious belief that St. Joseph or some other saint can be bribed with a few francs to do whatever the donor desires, whether it be the ready sale of property, the passing of an examination, the obtain-

ing of a husband, or the removal of an enemy.

In 'The Battle of the Centuries' Lord Hobhouse brings together and examines arguments that appeared in the correspondence columns of the *Times*, bearing on the seemingly interminable discussion as to whether the current year is in the nineteenth or in the twentieth century. The whole correspondence is a striking illustration of the darkness of human reason. It shows how muddled even very intelligent men may become in dealing with the simplest matters. The whole confusion in this case arises from neglect of the obvious fact that each century derives its name from its last year. The first century is the series of years beginning with 1 and ending with 100, and it is the year 100 which gives the century its name. So the second century begins with 101 and ends with 200, and so on through all the succeeding centuries. The nineteenth century began with 1801 and ends with 1900. It is difficult to conceive by what obliquity of reasoning any intelligent person can have been led to believe that the year which gives the nineteenth century its name actually belongs to the twentieth.

THE *Nineteenth Century* continues its discussion of army questions. Mr. Sidney Low is naturally and wisely afraid, that, after the present war is over, the country may relapse into its old condition of security and apathy. He urges that our army should be made sufficient to secure for us at least the following objects, (1) a sufficient number of soldiers to garrison India, Egypt, Cyprus, Malta, Gibraltar, and our other foreign ports, coaling stations, and dependencies; (2) a well trained force of professional troops, always available at home in such a condition of instant readiness that the larger part could be sent on foreign service at a few days' notice; (3) a body of drilled men, properly organised into divisions and army corps, and completely equipped with transport, staff, and artillery, who could be mobilised and got ready to support the expeditionary force in the course of a few weeks; and (4) a still larger mass of men, with about that amount of training and knowledge of arms possessed by the bulk of the civilian population in continental countries, who could be called out for service in case of great emergency, such as the danger of invasion of any portion of the British Empire.

At present these requirements are supposed to be met by the existing organisation, but they are not really so. On paper there is a sufficient army but only on paper. Such is Mr. Low's contention, and yet since the article was written Lord Wolseley has declared that the barracks in England are now crowded! Be the truth what it may, Mr. Low advocates the introduction of the Ballot, on the ground that in his opinion the method of voluntary enlistment has completely broken down.

The Right Hon. Lord Northbrook in a short article shows the importance of increasing the strength and improving the efficiency of the Militia, and urges the immediate necessity of offering greater inducements. The third article deals with 'The Future of Mounted Infantry'. The writer, Lord Denman contends that the present war has justified the contention of those who claimed that mounted infantry would play a very large part in modern warfare. Facts seem to indicate that one good mounted infantryman is worth three foot soldiers. The main object of the article is to advocate new methods of training the mounted infantry. Instead of six weeks Lord Denman would suggest two years, after a period of two years' service in the infantry. On the conclusion of his training a mounted infantryman instead of being sent back to his regiment, which in the vast majority of cases would be a failure owing to his new sense of superiority, should be passed into the Reserve. There he should be so classed as to make him liable to be called out only as a mounted infantryman. In a few years' time we might without difficulty have a reserve of good men.

There is one other army article. The Rev. G. Sale Reaney proposes that a boy when he leaves school should be put under compulsory drill. From five to fourteen he is under compulsion. Why should com-

pulsion stop there? At the age of fourteen a boy is in the gravest need of discipline. Let boys alone, and thousands will grow into ''Arries', or into Hooligans. The School Board and free education are blamed for manufacturing these 'city boys', but the real cause is not the education but the leaving the lads alone after school days. Drill would become immensely popular. It would take in some measure the place now detrimentally occupied by such games as football. "Might not a national system of boys' drill rightly organised grow into a Boys' Volunteer movement, which in ten years could furnish the elements of a well-disciplined citizenship out of which might be formed a People's Army that would make Britain impregnable by land and sea, the most sure guarantee for European and world-wide peace?"

In 'The Problem of the Middle East', General Sir Thomas Gordon deprecates recent fears regarding the supposed Russian diplomatic success in Persia, but in doing so practically admits that Russia has gained the upper hand.

An extremely pessimistic article on 'Senussi and his Threatened Holy War' is contributed by Mr. T. R. Threlfall. Mr. Threlfall adds little to already known facts, but his warning will not be in vain if he succeeds in awakening the Intelligence Department to the possibility of danger in North Africa. The headquarters of Sidi Senussi are at Joffo in the Kufra oasis, five hundred miles from the Nile, and more than this from the Mediterranean. His followers number anything from three to nine millions, and when he proclaims the Jehad the number will be vastly increased. "Nothing is so certain as that when he does give the word he will set Africa, and it may be Arabia, if not India, in a blaze."

Dr. St. George Mivart replies to Father Clarke with marvellous humility. To those who read the latter's sweeping criticism the opening sentences sound satirical, though other expressions forbid that supposition. Dr. Mivart says: "I have to thank my friend the Reverend Father Clarke for a very temperate and courteous criticism of my recent articles. Considering the annoyance and pain they must have caused him, I feel very sensible of his kindness, while his candour excites my admiration." Dr. Mivart now comes to the conclusion that what he asserted has proved to be true, *viz.*, that "the doctrine of Infallibility, like the fatal garment of Nessus, is eating away the substance of the Church of Rome." Until the Church discards this theory, she will be hampered and hindered in a thousand ways. Will Dr. Mivart now take the logical step of departing from a communion with which he has never in reality been in complete sympathy?

An interesting paper on 'Women Workers: How they Live: How they Wish to Live' is contributed by Miss Emily Hobhouse. The tables and statements are based on statistics collected by the Women's Industrial Council. It is believed that about thirty per cent. of the women that received the forms availed themselves of the opportunity to give information. About 600 in all sent replies. The article is too detailed to allow of a summary, but the general conclusion with regard to what the working women of London seem to want by way of a dwelling house is this,—a quiet spot in Bloomsbury, a large building capable of containing about 200 working people, with about fifty single rooms, a hundred sets of double rooms, and twenty-five sets of three and four rooms each. In the more commodious a brother and a sister might share a home. Artists might live in the gables, musicians might have sound-proof rooms, the common rooms would be on the ground floor, and would include a reading room, smoking room, dining hall, and bicycle room. About two hundred women object to a residence which should be entirely for women. As one says and the rest imply, "life is not without men." Any proposed arrangement should therefore contemplate the possibility of married couples or brothers and sisters residing together.

Other articles of interest are Lady Chalmers's defence of the Report of the late Sir David Chalmers regarding the insurrection of natives at Sierra

Leone, 'The Story of the Bulwer-Clayton Treaty', and 'The Temperance Reply to Sir Algernon West'.

ALMOST one half of the present month's *Fortnightly* is occupied with articles which deal with, or are suggested by, the war. 'Administrator' deals with 'The Army and the Administration', and he thinks but little of some parts of the administration. His complaint is against those in the army who ought to have shown some knowledge of strategy and did not. Does any one even now, he asks, believe that the original army corps sent to the Cape, together with the troops at that time in South Africa, would not have sufficed ere this, if they had been ably commanded and led with strategical and tactical skill, to give victory to our arms? The rank and file of the army have done excellently, and no fault is to be found with the army system that has produced them. But the officers, in the present campaign, have almost all been guilty of a breach of some strategical principle. This anonymous writer's words are well worth quoting:—"If we look at the men who reach the higher ranks in law, medicine, literature, or in trade, we find that they, one and all, have devoted the best years of their lives to hard and incessant work, without which they would have been lost in the great mass of the unknown. Can anyone point out officers, with a few brilliant exceptions, who in the higher ranks of the army burn the midnight oil in their studies, or who ever really merit the promotion which time and seniority thrust upon them. The army is a profession, absolutely first-rate in its lower ranks, but practically officered by amateurs instead of by professional men of the highest possible scientific training and attainments." The reconstruction of the administration of the army, therefore, requires as its watchwords Reform! and Educate!

The Rev. W. Greswell touches upon such aspects of the war as the floods on the rivers and the Boer pony. Evidently the rivers flood more quickly even than Indian ones, at least on the Natal side. It is a maxim in South African travelling that, if you come to a river, you cross it at once if you can, and camp on the further side. The ponies are marvellously clever animals. They will go with their masters almost anywhere. With unshod feet they can pass over what is inaccessible and impossible to a British horse. Not only are they sure-footed, but they have great power of endurance. They can carry a heavy rider for fifty or sixty miles, and then content themselves with a roll and with what they can pick up on the veldt. Mr. Greswell thinks that the keeping of the natives neutral and quiet in the present struggle has been a triumph of British administration.

Mr. Baillie-Grohman has nothing to say about tactics. One of the causes of our defeats he considers to be the Service rifle. He has a heavy indictment to bring against it. The Lee-Metford, which is the rifle of the British Army, cannot be compared with the Mauser used by the Germans and Spanish, or the Roumanian Männlicher, or the United States guns. It is heavier than any of these and more expensive than any service gun in the world. It has the lowest muzzle velocity of all these, the worst trajectory, the weakest breech bolt, and the worst sights. After reading this and a great deal more which Mr. Baillie-Grohman has to say, and combining it with the groans of the writer of the first article, one feels either that Britain is just about on its last legs, or that it invites and stands criticism with an equanimity which shows the backbone it possesses.

Mr. Chisholm is in favour of a loan, and not of an increase in the income tax, in order to pay for the war. It is interesting to note that the National Debt, which now stands at 627 millions of pounds, has been reduced 209 millions since the time of the Indian Mutiny. General Owen writes on 'The Military Forces of our Colonies', giving a general description of the volunteers and militia in Australia, Canada, and some parts of Africa.

'Diplomaticus' contributes one of his strong characteristic articles, in which he shows that no effort was spared by the British to prevent the

war, but that every possible concession was made *to the Boers*, and every deference paid to their susceptibilities. On the 15th of August a Memorandum was drawn up and initialed by Mr. Conyngham Greene, the British Agent at Pretoria, and Mr. Smuts the State Attorney, with the consent and approval of the Boer Executive. This Memorandum granted all the British demands with regard to the enfranchisement and representation of the Uitlanders, and stated that all details as to laws and arrangements were to be discussed with the British Agent. On the 19th of August this Memorandum was published by the Transvaal Government, but the statement that there would be consultation with the British Agent in the framing of the new bill was practically withdrawn. Then some of the words of the Memorandum were omitted, with the result that Britain was entirely prevented from any interference in the internal affairs of the Transvaal, whatever might happen."

In an anonymous contribution entitled 'Wanted—Statesmen!' there is a vigorous protest against the present system of party government. The writer says we are not taking politics seriously now, and that the House of Commons has degenerated into a club enlivened by debates. Our imperial policy is modified by our domestic policy, and what we need is that men be allowed to group themselves on one side on imperial questions, and on the other in domestic ones. There is something very pungent in the following statement:—"However stringently Mr. Chamberlain or any other Secretary for the Colonies may be dealing with a colonial *question*, the effectiveness is destroyed as soon as Messrs. Kruger and Steyn learn that the Government to which he belongs is likely to be turned out, because there is an objection to vaccination at Leicester, or because some of us wish to organise our national education on lines which do not commend themselves to the approval of the National Union of Teachers."

Mr. Aflalo, writing on 'The Ethics of Performing Animals', severely condemns a number of the exhibitions which are given of animals' tricks. It is difficult to prove that cruelty has been used in order to teach the animal its tricks, but it is hard to believe that some kind of cruelty has not been employed. Yet leaving aside this view of the question, there is another consideration which the performing animal raises, and that is—Of what practical use are such exhibitions? No lion-tamer, for instance, would be of the slightest use in the jungle with the wild beasts there to experiment on. It is a morbid sensationalism which attracts crowds to see men risking their lives in what is a reckless if not a criminal manner. For the performances of lions, and tigers, and bears tell us nothing about the capacities of the animals, and unless these exhibitions can tell us about the teachableness and intelligence of a wild beast, the *almost certain cruelty* and the danger to human life are not justified.

The Hon. Stephen Coleridge points out certain anomalies in the working of the Cruelty to Animals Act of 1876 with regard to vivisection. It is an easy enough thing to raise an anti-vivisection howl, but recent parliamentary reports make it clear that the Home Secretary allows the removal of the safeguards against the torture of animals under conditions that he will not disclose; and further, that he has refused to enforce the penalties of the Act even when the law has been undoubtedly broken. There is, in any case, a certain cloak of secrecy thrown over the working of the Act which might well be dispensed with. It only helps to make people rabid anti-vivisectionists.

'C. Stein' in his article on 'Our Game Books' thinks the discrepancy between the number of shots fired and the number of head slain in the course of a day would often astonish us.

Mr. H. H. Statham has some apposite remarks to make in connection with Ruskin. Ruskin's writings, he says, are full of great and noble ideals in regard to social life. But yet Ruskin "could not see that science has immensely ameliorated the life of man in many important points; that

education is better and more widely spread than it has ever been before; and that whatever the effect of railway and engineering works in partially spoiling the face of the country, the increased means of intercommunication opened up during the present century has been one of the most powerful contributors to human progress."

Mr. G. H. Thring appeals to all authors to support the main features of Lord Monkswell's Copyright Bill which is soon to come before Parliament. It is worthy of note that in the new bill lecturing rights are secured to the lecturer by the simple means of delivery of the lecture. It is to be hoped that this will become law.

Professor Lewis Campbell directs attention to 'Some Liberal Movements of the Last Half-Century'. One great factor in the progress of the last half century has been the widening of theology. This has been largely due to Maurice, and Kingsley, and Stanley. Another factor may be found in the abolition of religious tests and disabilities—a movement which Jowett did much to push onwards. A third point mentioned by Dr. Campbell is the extension of higher education. One remark of the writer is well put in view of the present condition of the Church of England:—"The 'Union' which some desire is not a union of Christian hearts at home, but an international bond of sacerdotalism."

Professor Ward makes a lengthy reply to Mr. Herbert Spencer's criticism of his recent Gifford Lectures which appeared in the December number of the *Fortnightly*. He touches on seven points. (1) The omission of the two volumes which ought to follow the *First Principles* is not a gap which Mr. Spencer can treat lightly. For it allows him to start his interpretation of evolution with all the variety of chemical elements and all the diversity of physical forces already evolved. (2) Mr. Spencer uses Force in two senses. In one sense it is equivalent to energy: in the other to "that Absolute Force of which we are indefinitely conscious as the necessary correlate of the force we know." And of this Absolute Force we have, according to Mr. Spencer, a consciousness but not a a conception—whatever that may mean. It is needless to remark on the confusion caused by these two meanings. (3) The one true homogeneity is that of an undifferentiated plenum, such as Descartes and Lord Kelvin have supposed. It is doubtful whether Mr. Spencer's homogeneity could ever be stable. (4) It is difficult to see how Mr. Spencer can assert that he is not a supporter of the alternate evolution and dissolution of all things. Pp. 279-286 and 551 of the *First Principles* make his position very plain. (5) Dr. Ward calls attention to pp. 485, 489, and 516 of *First Principles* to show that he was not in error when he asserted that Mr. Spencer compares the universe to a spinning-top that first wabbles, then passes into a state of *equilibrium mobile,* and finally comes to rest. When Mr. Spencer denies a moving equilibrium to the sidereal system he is misrepresenting facts. (6) Mr. Spencer's agnostic position is a very shifting thing. He admits that force, motion, &c., may be translated into modes of consciousness, and then, in another connection, that so-called spirit cannot possibly be translated into so-called matter; but then he turns quite round about, saying that spirit and matter are but symbols, and that their expression in terms of one another is a matter of indifference, for no such expression brings us near reality—a strange conclusion. (7) There is nothing in Mr. Spencer's philosophy which can supply unity to knowledge, or rationality to the universe. "The only unity his philosophy discloses is that of the Purely Indeterminate, and in this *asylum ignorantiæ*, with 'unconscious pleasantry', as it has been well said, he invites science and religion to dwell together and be at peace."